

J. G. GILFILLAN



READS DISEASE AT SIGHT.

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HOW TO READ
DISEASE ^{AND} DISPOSITION
AT SIGHT,

FROM ORIGINAL OBSERVATIONS BY THE INDIAN MEDICINE
MAN AT THE HOME FOR THE SICK AND INDIAN
MEDICINE LODGE, KIRKWOOD, ILL.,

BY

JAMES GLENN GILFILLAN.

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PREFACE.

The reader will find in this book what he has never read or heard before. This book sets forth in the plainest language how to examine disease, and illustrates a new and simple plan of teaching medicine. It is a key to examination by sight. It is to give to the people an understanding of the principles of disease that will, if followed up, enable them to practice medicine with accuracy. The things that are treated of here, are given in the same plain language that we talk of other common things. A child or a foreigner can understand its language well. There are many things left unsaid in this book that had better be said on subjects treated, if time and space permitted. The plans of teaching disease and medicine as illustrated in this book, would simplify and revolutionize the educational system of medicine. We set forth in this the reason why hard technicalities peculiar to the medical science are stumbling blocks to the people, and confusing to practitioners. It also shows the

danger of putting the teaching and practice of medicine under the control and authority of a few individuals, which will lead to the suppression of the practice of those who are original, inventive and irregular in medicine; and is pointing to the suppression of those who TEACH the people the laws of health or remedies for disease; that it is for the selfish interest of those who would monopolize the practice of medicine to keep the masses ignorant of home remedies. It shows the difference in the natural and unnatural modes of treatment. It shows the necessity of repealing the present laws which protect physicians, and enacting new ones which protect the rights of the sick and of the people.

The rules and observations made herein will enable the reader to find their proof or disproof at once, by observing people. There are in this book signs of disease unknown to the compilers of the text books of medical colleges. We teach the use of Indian herbal remedies unknown to the regular practitioners and the people.

We give an original diagram and chart indicating the exact condition on a scale of disease from a health basis. It con-

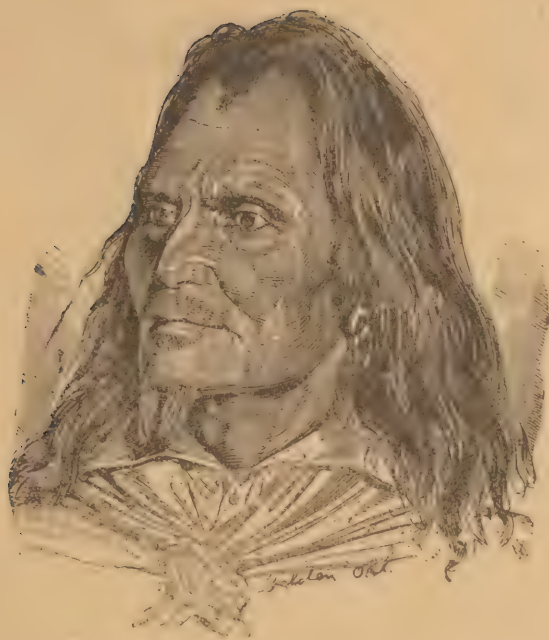
demns the violation of the laws of health, and tells how to keep or regain health by self-culture of body and mind. The following is a new pathology, and a key to the understanding of character and mind of man. The reader should CONSIDER that it takes more space for arguments and requires more forcible illustrations to introduce new subjects, than it does in writing on things that are already established to which there is no positive opposition. And further, that only general principles, plainly illustrated, and of rudimentary character, should be given in the first lessons to the public. A few plain instances on each point gives the reader something new to think about each time he sees a new hand or face.

A little observation will verify their correctness, and by that time we hope he will be ready for a second volume, which should treat on the details, and exhaustively on the subjects which will be introduced in this. While it is not the intention to treat on Indian remedies in THIS work, we have, notwithstanding, placed a chart and diagram, with mention of Indian herbal cures which, though few, will prove of inestimable value to the reader as health-producers and elixirs of life.

It teaches how to READ the mind from the standpoint of nature's noblemen and her sagacious metaphysicians.

This book has been hastily prepared, the time to pen these pages being snatched from hurried labors with the sick, which is almost day and night. But we put it out on its merits, whether they be good or bad, hoping it will receive favor from the public.

THE AUTHOR.



NATURE'S PHYSICIAN.

The American Indian reads disease at sight. The same gift enables him to compare animal and herbal growths, and adopt means of cure. His eyes in this line of observation are microscopic. He sees the molecules and animalcules naturally and easily, which the white student of science has to learn after he is grown in a pitiful, civilized way, with artificial eyes.

The gift of reading disease at sight is given to some white physicians, but where it is not natural, excellence is never attained. In fact the reality of such is not recognized generally, but whoever possesses it can easily prove it. The Indian reads disease by the face, hand, the movements, etc., and in every way which

physicians do, but sees much further and finer without going through the regular uncertain scientific routine of the white physician. He finds a leaf blown from distant forest. By it he can tell what kind of a tree—on which side of the tree it grew; whether and where the tree was unsound or diseased; describes the principal branches and about how much of the tree will be good for lumber.

The great Manitou writes the history of the tree on its leaf in language finer than the Indian or the English, but the Indian's eyes read it. The Great Spirit writes the history of every person on his hands or face, and enlightened certain eyes to read it—even the secrets of the heart are known to him whom God has given sight to "see quite through the deeds of men." Disease and Disposition must become transparent before the eyes of God's doctors, or the plaintive lamentations from disease and suffering America will never cease. "Is there no balm in Gilead?" "Is there no physician there, or why are the daughters of my people not healed?"

All admit that he is the closest observer and finest judge of human nature in the world, not excepting the original wandering Gypsy; and also that he is Nature's Orator and Poet. And why is it that scientific men claim they can learn nothing from

him? Is it bigotry? Not judging from remnants of tribes that are civilized, for the Indian must be degraded and his smartest and bravest men killed, and his native education almost forgotten, and his blood mixed with the renegade white before he can be reduced to civilization.

The results of his observations have been trampled under foot in disdain by white reformers. From my observation I have been led to think that those who reform most stand most in need of reformation. I never expect to do away with the idea in highly civilized countries that the artificial is superior to the natural, or man better than God, but do what little I can to bring health-destroying society back to first principles.

The white man is superior in some of his peculiarities to the Indian, but the Indian has better eyes. He sees naturally and easily that which the white man can see only with the microscope; and he has treasured the results of his observations for centuries in the records of his tribe. He has keen touch and is sensitive, and *feels* the disease that others have, and knows not only the degrees, but *kind* of heat, while cold science with its thermometer learns only the degree. He reads the nature, medicine and history of plants with instinctive correctness, and sees in them what is too fine for the microscope. He is a born

botanist, and no man was ever born and reared in London, or ever will be in any other metropolis, and educated in Westminster, Edinburg or Leipsic, who will ever attain in practical intelligence to even the a b c's of his herbal school. [But if born in Chicago could learn it all in sixteen days in Rush Medical --of course.]

My early boyhood days were spent among a mixed class of Indians and whites, on the Kansas borders and Indian Territory. I had no opportunity for liberal education, but love of knowledge with me was a natural, ruling passion. My only field in which to gather knowledge was man and plants. And this I improved, and have found since I could not have done better. For it has opened out for me a field in the practice of medicine in which I have no competitor and no opposition except from those who are unable to compete.

When emigration from the Eastern States first began to pour into our country, lighting on one reservation after another, like flocks of geese or buzzards covering over the Kansas plains, food was scarce, there was not enough to feed the multitudes, nor had these white men learned how to provide themselves with food from nature's growths, as the Indian already knew. Sickness prevailed. Ague, billious remittent, intermittent fevers,

etc. The scant diet of hog and hominy, and not enough of that, and the scant medicine case that gave everything quinine, had induced the new comers to carry in their right pants' pocket (as men do tobacco) sticks of synnodine, and a quinine ague cake in the left side.

The diet affected me with billious fever, which I cured with stagnant water out of a "buffalo wallow." I was of restless and rambling nature, and being much dissatisfied with the new phase of civilized life I ran away from home, a little occurrence stimulating this which I will not here mention. Although excusable at the time is probably too well known in that locality. I was only thirteen years old, but was of age.

I first went into Missouri, skulking along the timbers of Marmatau, Osage and Le Marais Ducygne (pronounced Meradushen) River bottoms, for fear I would be caught and taken back home on Lath Branch, near Fort Scott, where my father had a horse ranch. Horses dying by dozens that winter (winter of '66 or '67) with sore tongue and starvation.

It now began to stand me in hand to apply what knowledge of browsing I had learned from renegade Indians, in order to make a respectable and independent living. I stayed for some time in the Monegaw woods near Blake's Mill, and near the

Monegaw Springs with Mr. Salsbery, an old crippled gentleman. He and many others will remember me well when they see this book, which I shall send to them. This was just before the rebuilding of the court-house of Osceola, on the Big Osage River.

I stayed awhile in Big Horseshoe Bend (on Big Osage River, between Ocea and Warsaw), and then on Gallinipper Creek, and then returned to another part of Kansas on Verdigris River, near the mouth of Rock River on the Osage reservation--before Neodasha was built. I then drifted for a time, lodging here and there between Ft. Sill and Tahlequah, I. T. I was naturally a vegetarian. I hungered for vegetables, but never had a taste for meats. I ate wild game, but always preferred to gather roots. I had learned from the Indians how to make greens of various kinds in the winter time. I lived in happiness and plenty. The prairies to me were a vast playground and riding course, and the timbered bottom land a Garden of Eden. I made varieties of sugar, even in winter time as well as summer. But in the fall I made it from the jalga vine, by boiling down the sap I had a delicious syrup, superior to that of maple. It is the vine that grows on the oak tree, covered by the moss of the tree. It is the little buds that

grow on the bark, used for medicine, and will cure scurvy marvelously quick. Cures various kinds of blood poison. In Child-bed fever, where blood poisoning is setting in, it cures the fever. I do not know what botanists call this vine, but I learned to call it jalga vine.

O, I would that the sins of man had not taken from him the knowledge of herbs, "Which are for the healing of the nations," and compelled him to till the soil, multiply in numbers and rob the world.

In this life I became very healthful and clear-headed, compared to what I was in the land and times of "hog and hominy." And I believe it has made me comparatively useful to the sick. But had I been compelled to yield to the restraint of society, I might have been an outlaw. During my growing days my wants were so few and so easily supplied, that I had ample time for the play of my intellect. The scarcity of my wants made me proportionally rich. The imaginary and unnatural wants of civilized people, is one of the greatest causes of their poverty.

The object of the above sketch is for the purpose of showing the advantages of a natural life. If you should be in my samitarium two days, you would find that it took more than

mere profession to take on and dignify the profession of Indian doctoring. There are numbers of men who assume the garb, and sustain it for a few days, who know nothing more than a few Indian recipes. While so far as I have observed, those whom I have been acquainted with sold a good medicine, but had little real knowledge of Indian practice. While some have been as great quacks as the "*Ten Tens*" (ten of calomel, ten of jalap), several of whom we have never seen or known have sold medicine in this State and Iowa, purporting it to be the medicine from our lodge at Kirkwood, Ill. One working in ——— this summer, was using the exact words of my circular for his own. But these things can be easily imitated. But if they can duplicate my work or the work of Dr. Harry Kamper at the Kirkwood Indian Medicine Lodge and Home for the Sick, we will give to them a hearty hand of welcome, and all the work that they can do.

He can tell by the track on the trail whether the man was sick or well; where he is wounded; whether wounded on right or left side, or arm, or limb, or foot. He can tell by the same track whether the man was bold, timid, proud, hopeful or discouraged; or what motive is that which moves him and writes its history in his track. This would seem marvelous to men

raised in a highly civilized country or city; and lest some should think it not true, I will show how simple it is to those who observe and practice these things. For instance: He has learned what everyone has or may—that a man who is sick at the stomach, will bend forward, slightly stooped in walking, which causes his knees to remain a little bent, and making a corresponding track. And however he may be braced against this depressed feeling, especially when a little severe, he will give his feet a dragging and shuffling movement in walking, and drag the ball of the foot, which would be indicated in whatever it strikes, throwing more weight on the great toe and usually pressing the end of it downward. If affected in the back or region of the kidneys, he is inclined to lean backward, throwing the weight more on the heel; and with the limbs inclined to spread and toes inclined outward, and with tracks further apart. If he is inclined to hide, the feet will be lifted up straight from the track and set down with the inclination outward; giving to the track the appearance of mere pressure to the outside of the foot, the smaller and middle toes. If he is confident and determined, with a disposition to fight, he sets the foot down square, cutting the track more sharply and deeper, and grass and rubbish will be more broken than bent.

If the man is thoughtful, or cool, the step will be regular: if in a happy and hopeful mood he will give a swinging motion to his feet, and the line of his steps will not be clearly marked: We mean by the foregoing only to illustrate how easy it is to those who are observing to note these things. If a man is scheming, inventing and walking, he will throw one (usually the left) foot outward, describing a curve, at a step, and bringing the toe so that it points straight ahead. Make the track with the left foot in a straight line in the direction he is walking, and points the toes of the right foot outward, frequently placing the heel opposite the instep of the left, describing an angle of about fifty-two degrees, throwing the most weight on the left foot. He is really using the left foot for the walking, and imitating his thoughts with the right. And a very sagacious Indian understands the language of the foot, seeing in it the walk, and even in a less degree in the track.

What has been said of the man and the leaf is to prepare the mind to see the difference between systems based upon many observations and many cures, and one based upon operations, much theory and many confusing words, and few cures. The object is a cure. That alone is success.

During my years of practice, I have learned that there is

an unnatural way of examining disease. I will tell you why it is wrong. To treat diseases by their names is impossible. We name two men John, but one may be black and the other white. There are many diseases of a different character called rheumatism, and yet they are not alike, and require different treatment. In short, let me say that the naming of diseases amounts to nothing. In fact the man with the most large words has the fewest cures. A student just out of college uses many of them, but an old or successful physician forgets them and burdens his mind with things, not words. Dr. Scudder, of Cincinnati, one of the most able physicians in the world, says that "one of the greatest schools of the world taught over 2,000 hard technical terms to less than 100 remedies, and not more than twenty of these in common use among physicians." What a waste of labor! What a man knows that he cannot do is a detriment to him in practice. The important qualifications of a physician are: 1st, honesty; 2d, common sense; 3d, to know one or more practical cures. He will do no harm. I know of many an irretrievable injury made by men who knew too much and could do but little.

The knowledge of the diseases of men are learned mostly from the diseases in dead men. The Indian system is learned from

a study of live men; and the man who knows no more of this than he can name knows but little, and not enough to practice medicine. The basis of an examination in the scientific (?) school is made on four temperaments: To illustrate, we may take the bones and call them one temperament; the muscles another; the brain and nerves another; the heart and blood vessels another. Thus temperaments are made at will. But instead of selecting a healthful and natural part or parts of man, or a healthy man as a basis from which to judge disease, the school has selected diseased conditions.

These temperaments they call Sanguine, Nervous, Bilious and Lymphatic, with their subdivisions and mixtures. And from these they are compelled to determine the natural tendencies of the person to disease. If they are right in this, then all is right; if wrong, then all is wrong, with all the awful consequences that follow mistakes in examinations. But suppose that all agree, and that agreement makes it respectable in the estimation of the student, and should he succeed by any means in getting his patient back to this basis, the foundation of his judgment, he would have him only back to disease and would pronounce him cured; all of which he would most honestly do, and be most honestly sustained by the profession.

It is necessary to use these names, as disease is but a subdivision of his criterion on temperaments. The reader should understand that we do not give temperaments as an entire basis of a diagnosis of any school; but it is so important that to be wrong in this will make every conclusion wrong, so far as this important corner-stone to a prognosis is concerned. Nor have we endeavored to define these temperaments, as they may be found elsewhere in physiological works. We have said they were unhealthy temperaments, and to define one is to describe a person having a chronic disease, which to cure is to go back and deeper than any examination based upon such a description of temperament; as to describe one man who is too fat, for one temperament; and another who is too nervous, for another; and a third who is too sluggish and bilious, and a fourth whose blood is inflammatory, with diseased capillary system. No wonder that the profession do not care to deal with chronic diseases; and the popular expression, "Oh, it is chronic, and cannot be cured." Give them a little *aqua* (colored water). I have been repeatedly prosecuted for curing diseases in the State of Illinois, diseases that were left hopelessly and helplessly without a physician: whose feelings might well be expressed in the following words: "Is there no balm in Gilead,

is there no physician there, and why are the daughters of my people not healed?" This would not be if regular physicians cured chronic diseases. If they had been cured there would have been no opening for a practice of Indian Medicine—no crimes left for me to commit. A man who can name his disease and temperaments only, knows but little of man. A man whom nature has gifted to look quite through the diseases and deeds of men, sees too much through the transparent body that clothes the soul to word or number the parts or conditions of the fine, million-fibered mental and bodily structure of man. We can form no idea of one extreme but by another. Were it not for heat, we could form no idea of cold; nor wet, without dry; nor good, without bad; nor love without hate; nor disease without health. Health and death are two extremes, and disease the means. Our required mean is health. There is something to the touch and look that says "death." And that something or sign that is not named, or namable, but well known. There is the same "something" in health, while disease shows of the both "somethings," and bears a ratio to both. I have said that there were some means of knowing that we were in the presence of death even in the dark, that we could not always explain satisfactorily. For instance,

a man stopped at a hotel and was told that the rooms were all full save one in which there were two beds, and that one of the beds was occupied; that he was welcome to stay if these accommodations suited him. He assented, and was shown to his apartments. In the lonesome hours of the night the landlord was astounded to see his guest come tearing and tumbling down the stairs. Hastily picking him up the host anxiously asked "What in the world is the matter?" As soon as the terrified guest could regain his breath he blurted out, "Why, landlord, that woman in the other bed is dead!" "Of course; I knew she was; but how did you find it out?" rejoined the landlord.

A little nonsense now and then, is relished by the best of men. But to return to facts: The first study of disease should begin with the live man, and the last with the dead. The live man should be the perfect type of health. By knowing how he should be when well, we can judge how sick he is, or how far he has departed from a healthful standard. A M. D. who makes the examination should himself be a perfect sample of health; otherwise, he will form false conceptions of the conditions of his surroundings, and of his patient. The physician should be superior in health, bodily and mentally, to his

patient. The "body thermometer" will not substitute nature's gift to ascertain by the touch the correct condition, which must be sensitive and healthful. The criterion by which to judge disease from the pulse, though good as far as it goes, is worth but little, no difference how much technical education the physician may have on this point, if there is not something in that physician which tells him intuitively, what kind of a pulse that man has when well, which the physician cannot learn in college. If he knows only what he learned in his medical institute, he knows only enough to make him dangerous. And although we may "diploma" thousands of these men every year, and fill the land with drugs and physicians, still disease goes on, and the public grows paler every year. Probably, in no country in the world is there so little required of the physician as in our own, or their monopoly of the sick and death-bed more complete.

To be a physician one must begin to learn his fellow man when a child. He must learn to know the disposition of men at sight. Without this knowledge he will form no correct idea of the disease. He must be born a physician, bred a physician, and "hand-made." Then it will not require somebody to write in a dead and forgotten language, this is an M. D. like the boy who had tried to paint a goose, but as no one could see any

resemblance in the picture to that fowl, he wrote under it, "This is a goose."

The American physician factories turn out cheap, machine ware by the thousands; and were it not for the legislature and courts they would "rip, ravel and wear out" as soon as they became wet. But if he be Nature's physician he will meet with some success, even under the disadvantage of a wrong education, and the bad record of being a "REGULAR." A physician should place his ideal of health at a high standard, if he would reach the top. He must appreciate health, and if he can have but one idea, that one must be health. His energy and tact must bend to his ideal. If his standard be low, his ideal disease to start *from*, it is disease to which he will work. There is another reason why I do not wish to be numbered with the uniform physicians. They have no "METAPHYSICS." Their ideal man is a machine without a soul.

They have an uniform treatment, but no uniform knowledge of the brain. The brain is the most important organ of man, of which Prof. Howe said: "The brain is a gland, locked in a bony box, of which no man knows its functions." This is an acknowledgment that the "regular profession" know nothing of the mind. I do not claim that no physician knows

better ; but I do claim that his school taught him nothing of this, and that it remains for him to teach his school. The brain is the most important organ of the body, and it requires more of the active principles of our food, to feed and sustain this organ than all the others, although it is only one-fortieth in weight of the whole body. Nature pays this partial attention to the brain which is proof of its importance, and upon which a physician should mostly rely. We know that a man thinks through his brain. I am willing to admit that none of us know much about the organs of the body. It was only a few years ago that the process of digestion was discovered by physicians. A shell had rent the abdomen, exposing the action of the stomach, and lo ! the process of digestion was made plain ! May be some other accident will occur, teaching the profession the action of the kidneys, or some other organ of the body. Only Indians have thoroughly exhausted the science of dissecting live men in a state of health. How little is known from dissecting corpses, will be shown from the following : The majority of patients get well, or the disease changes in the painless process of death, just as assuredly as they do in going back to perfect health. While dissection may find physical obstructions, as tumors, etc., death leaves no traces of the

functional conditions that produce death. In death these symptoms are all buried, as well as the mistakes of the physician. Remember we refer in this to that which requires the finer examination. The functional condition which emanates from the brain and the nervous system, its action and government over man entire, as an organic being. For instance, a child suffering from active congestion of spine and brain during disease presents such features as staring, rolling the eyes, cramping, spasmodic action, stupor, with a fixed gaze; the eyebrows arched and gathered, making perpendicular wrinkles in the center of the forehead, and leaving smooth spaces between and above the eyes-brows. One spasm succeeds another; and as death approaches and feebleness makes reaction slow between spasms, look closely into the glaring eyes, slowly becoming glassy as death steels over the frame, and when the inexperienced say, "He is dead," no! when the eye becomes bright and natural, and the features relax, and all the signs of disease disappear, and at the moment of a serene look and a flash of apparent health, is the instant of death. And now we see changes. The body at once begins to present purple and dark spots.—These after death, but did not appear during disease, and furnishes no guide to treatment now

it is too late. We should have profited by the *living* face. For what they knew of the meaning of these facial expressions they should have known of the brain, and in the same way they would have taken knowledge of the other functions or organic conditions of the body. Organic conditions may be discovered by dissection, but too late. Nature had supplied ample signs which spake in time, had they been understood.

To treat children is hard, it is said, because they cannot tell what ails them. No one can tell what ails himself; and if we depend upon the patient to tell what ails him, we shall never know. There is no true examination which depends upon the answers patients give. The physician must read disease by sight and other senses of his own. The first thing to understand is disposition; and whether disease is causing disposition, or original disposition disease. If the disease is causing peculiar disposition only, the duration of the disease will be apt to be shorter; but if the disposition is the cause of the disease, or if natural disposition and disease correspond; It will cause us to think at least that the disease is mostly of a chronic character. Thus a woman brings her family for examination. They are covered with sores. We notice the appearance of mother and children; we say at once, "you eat too much pork; that is you

daily diet at home. I cannot cure you unless you stop it." The answer will be, "We couldn't live without pork." "Yes you can," we rejoin. "But we couldn't work, could we?" "Yes, and a great deal better without than with it, when you become accustomed to a different diet."

We must know at sight pork eaters, rare meat eaters, water drunkards, tea drunkards, coffee drunkards, etc.

The family referred to have rather small eyes, full cheeks, and are heavy over the back portion of the lower jaw. The cheeks are usually full and round. They are physically strong, but selfish and rather peevish. The condition at once shows the over-balance of lymph and fatty secretions. These children grunt and squeal more like pigs, than any other animal. They are physically strong, and from a "regular" standpoint of judging disease, are pronounced a healthy family; but these are the marks of a natural disposition to eat pork. And if that desire be gratified disease and disposition unite, and may result in old sores, or producing epileptic fits in the family. While good medicine may cure results, the disposition must be overcome in order to hold the results gained. Here we have people described as broad in front of the ears, and if that breadth be greater immediately over the cheek bones,

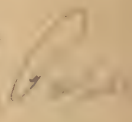
and of soft or flabby appearance, there is a diseased appetite for *fatty*, or lymph food; this appearance may be traced down over the lower, back portion of the lower jaw to indicate a gluttonous tendency for flesh and fat; however, if this portion presents a less flabby, still prominent and red appearance of the skin, shows an appetite for rare and fresh meats. But if still flabby and red flushed shows a tendency to rare and spiced meats, with wine and liquor to wash them down. The disease corresponding to this last description is inflammatory, burning sensations, rheumatism, gout, apoplexy, etc. What I have said denotes tendency to acute congestion, and *usually* sudden death. The inflammatory conditions, and the results of this disposition, indulged, are chronic, and pronounced incurable, but are easily cured. I have named these diseases, not that they mean anything as suggesting treatment, but because of their common use; nor would I consider them were I treating such cases. I would consider only the particular man, and then be guided by these prime symptoms.

I have known such cases to wait for counsel, to find the name of the disease before relief was given, and then the learned went to the book and found the *name*, when it was all too late. Where we would begin to treat that case

would be back of their temperament; or at least our examination and judgment would be based upon deeper and more natural causes. It makes no difference what feature of disease this disposition has produced, the man and the disposition must be taken for the cause, and they must be known at sight, and his disease, which the scientific fraternity call "temperament," and understand it only to be part of the man, we understand it to be a condition of the part and a disease of the man, resulting from unnatural and diseased disposition; and there take our prime cause, and in the face prime symptoms, and look into the metaphysical cause to effect a cure, if one is ever made. We begin by tearing away the rubbish, which they begin to repair. I mention this difference, because when I first came East and began to operate with Indian cures, the profession sneered, and said, "He is a quack." But now I hear from all quarters, "Why, he treats just as we do; and we know all that the Indians know, and a great deal more."

While I do not know all the Indians know, or anybody else, and while I have gathered promiscuously from any source where I could get a cure, the simple plans and Indian cures I gathered in my boyhood days when I was but an herb-picker, is worth more to-day than anything I have. Nor, must I forget

the great good, courage, and advancement of eclectic and homœopathic physicians, or of any persons else? And let me lose myself in deep respect and gratitude for everyone who has contributed cures.

But I must forget all this, and forget to be honest; and forget that I am a healthful man, neither desiring nor deserving pity from anywhere; but at the head of an noble but pitiful and defenseless army of helpless sick. Forget not myself, but them before I can ever forget the unfairness, the cowardice, the unmanly and malicious means made for prosecution by the Physicians' Union, and State Board of Health, who sought unmanly advantage and took it: who lobbied, begged, bought and  smuggled power, and then abused it.

One who will not revenge wrongs, is not honest enough to appreciate favors. A man who will not strike back, has not a deep sense of integrity, and I mean to work and wait, in the name of God and Mercy, and to trample under foot every persecuting law, to laugh in the face of persecution, and to strike back harder and harder for every attack until the heart of would-be medical monopoly breaks and bleeds. I hope to repel every attack, and finally shatter the hateful, unreasonable, un-American institution of empty-headed, hollow-hearted, shoddy,

repulsive fungus bigotry, and stand on the shattered timbers of the wreck, and curse it into black oblivion.

“For time at last makes all things even,
And if we do but watch the hour ;
There never yet was human power,
Which could withstand, if unforgiven
The patient search and vigil long
Of him who treasures up a wrong.”

O more

It was a wrong, and a cowardly wrong, to prosecute me unless I had committed a crime. It was a shameful and insulting wrong to INSINUATE the right to bring me before a court, when the worst evidence that could be found was that of the cured, on whom malicious complainants had failed. It is a brazen and unpatriotic wrong, that such a secret inquisition can exist under a clear sky and free flag. It is a wrong to be remembered, and one well and publicly known, that poor sufferers with gloomy lives wept for relief, and after fortunes spent in defending my rights and theirs, which these malicious accusers had failed to give.

Attorneys were compelled to say, “You must not even give advice. Although you cannot be proven guilty, you can be continually prosecuted, and *this* will wear out the strongest man in the State. This monopoly can continuously prosecute you, guilty or not guilty. And if conviction ever be got, after your

money is gone, the penalty is to beg or lay in jail until you die."

But during the time of prosecutions, taken suddenly, as I have been, from the performance of my daily legitimate duties, my mind was compelled to be more occupied with thoughts of the sick than with the results of *trials which* I shall ever hold in contempt. At this last time referred to, one in particular lying very low, who had asked that I never leave them in this extreme and I had promised I would not, whose life was barely saved that time by Dr. Harry Kampen, in my absence.

Scores of patients were disappointed and disheartened, who came weary miles in their sickness with hope of getting at least some relief from the sufferings that made life burdensome.

That night as I lay in my room and looked at the dark walls, and thought it over, and thought how it was proposed that I only had the right to think, and both hand-cuffed and muzzled, how much greater the temptation to do the good, and I thought I had never before appreciated what it was to have liberty to answer the demands for relief. And as I looked out through the gloom, in my mind's eye I saw one, a young girl just budding into womanhood, with the deceitful flames of disease undermining the young and tender vitality; I saw the mother

whom we had one year before restored to health, and who had been an invalid, bending over her only child in almost death-like and heart-rending grief, and the kind father's strong heart wishing—wishing, oh! how much, that help would only come. That night the young life went to the Great Spirit, and left the parents to go childlessly drooping to their graves. And my mingled feelings of pity and anger grew intense. And it seemed to me if it lay in the power of that avaricious, hated and heartless monopoly, that they would wind their hated chains about the wings of angels who would strive to hover over and soothe the dying pains and cheer the grieved hearts, or bear the pure young life away on their bosoms to the happy lands of everlasting health.

They try to say that I am a bad man. They say I am a bad man because I let some of the bad blood out of a hireling city marshal at Warsaw, that "Gahena of the Waters" of river towns. But I treated him simply as an inferior, as any other gentleman would do. It was a scheme to make a bad public impression, just before another impending trial. And while we were entire strangers to Warsaw people, and when it was too well known that Wabasheenahee and I had such holds on the hearts of the people of Carthage, and all the people north for a

hundred miles. That conviction was impossible. But the unmanly scheme reacted on them, and we are still free. I may be bad, but it is not to the sick. Nor does it matter whether I am, or am not.

But I pushed ahead and regained what I lost. Notwithstanding advice of attorneys (which was truthfully and honestly given), I said to myself, "I will break my wrists before I will wear the shackles that take my liberty.

To all my silly prosecuting peers: The halo about your foreheads is glowing too dimly, and the blood in your bad hearts is getting black. I dare to live where you would die, and dare to die for principles for which you dare not live. For you do not love "El mundo," and I do. "El mundo" is my only love, my only law. *Yo no le temo. Le gusta a v esta libro.*

THE HAND.

A hand which is a little narrower at the line marked *II* than the line marked *J*, with fingers large and broad on the ends, and proportionally larger than the muscular portion of the hand marked *K*, we have a slow, steady, determined, gloomy disposition. No hope of future success, although there is much determination, and maybe some degree of energy, but no enterprise. His skin and veins are dark, and he is rather disposed to diseases of the liver, and to tumors near the surface, and has a dry, cold skin, is peaceable, and has very good judgment, yet is inclined to be stubborn. If the bulbs on the ends of the fingers of this hand are round, he is not only extremely slow and indolent, but is also very determined in his indolence. But if the ends of the fingers be flat he is industrious and constant.

When the thumb leans naturally toward the index finger, leaving but a small space between them, it is the hand of a person who is slow and sure; is never subject to accidents. But if this width be great, this sign points to past accidents, and

foretells disasters from accidental cause. When the thumb leans so far back as to make the line almost straight, the person is constantly in danger of death from accident, and accident will, eventually, directly or indirectly, be the cause of death.

Infants and old people in their dotage point the thumb inward and close the fingers over the thumb. Persons entirely yielding after a strong effort of the will to subdue, point the thumb inward to the center of the hand.

A person in dying, turns the thumbs toward the center of the hands. When this symptom presents itself in the crisis in an acute or chronic disease, the patient will not recover. The size and strength of the thumb corresponds to the strength of the heart and circulation of the blood. The size and color of the end of the thumb below the first joint, especially represents the strength of the heart. It also represents will power and the amount of self-denial one will undergo to accomplish certain objects. If this part of the thumb be very long and turning back, it indicates a strong will. One will sacrifice the delights of table or other enjoyments to accomplish that which he has planned to do. He will sacrifice the present to the future. If this part of the thumb be very short, and straight, and a little pointed in, he will yield to the temptation of present

enjoyment, and let every day provide for itself. He will not lay up for future wants—at LEAST will not sacrifice for it. He may enjoy music, dancing, be whole-souled and sociable, or otherwise. But he is not fit for any great undertaking, and cannot be depended on in a pinch. And to the man who has this part of the thumb very long, and pointing outward, a man who is not good in a pinch is not good for anything. A man with a straight thumb and this joint short may create enjoyment wherever he is, because he enjoys the present, and is not bothered or worried about future events. He is a man who, in a battle will stay close to the provision wagon. Will follow leadership, and fight for booty more than glory. They are like the class that Byron described as following Alp, the Renegade. They followed him for qualities he had and they had not:

“He stood alone—a renegade
Against the country he betrayed;
He stood alone amidst his band,
Without a trusted heart or hand:
They followed him, for he was brave;
And great the spoil he got and gave;
They crouch to him, for he had skill
To warp and wield the vulgar will.”

Alp is the man with the long, strong and well-developed

thumb. This is the thumb of people who will work while others eat, and watch while others sleep.

HEART OF THE HAND.

Persons very thin through the heart of the hand have weak stomachs. If in addition have soft flesh and red spots in the heart of the hand, or too dark or too red an appearance of the lines of the hand, the lines of the center of the hand indicate disease of the stomach. Persons whose hands are thick through the center, and pointed fingers, are indolent and excitable, are full of blood and have weak nerves. Persons who are large in the heel of the hand (that muscular portion of the palm of the hand next to the wrist), and well colored and solid, with tapering fingers, with the ends of the two middle fingers laying close together when the hand is straight, and the index and little fingers pointing in close to them, you have a person strong in the lungs, active and impulsive, with rather a quick, hot temper, ready to forgive but rather rash; sociable, affectionate, and hospitable in disposition; a better talker than a writer, is full of adventure, works rapidly but not constantly (if the skin of the hand be of naturally fine texture), is inclined to professional or intellectual work, and more

original than scholarly. Makes a better politician than statesman; is public spirited and sensational. He is naturally long-lived, but is in danger of shortening his days by excesses of passion, convivial surroundings, wine, woman and novelty. This latter is a matter of social influence to which he is very susceptible. He will not fall into consumption, but attacks of pneumonia or congestion of the lungs would be dangerous to him, and if he has suffered from these he will have deep lines or red spots, or pitted appearance on the lower part of the hand next to the thumb. Wrinkles running crosswise of this portion of the hand indicate the number of attacks; and lines running lengthwise across these lines shows that much time has elapsed since those attacks; and also if the cross lines be as deep or deeper than the others, show that the chronic results are succumbing to remedies and better health. (Marked *L* in diagram.) That part of this portion of the hand which lies inward from the space between the thumb and index finger, and extends inwardly toward the wrist, represents the reproductive organs marked *R* in diagram. If that part be redder than the rest of this portion of the hand, indicates in proportion to the degree of the redness, activity, excitability or inflammation of the kidneys, bladder urethra, etc.; or the entire

pelvic and reproductive apparatus, and is an indication of the status of diseases peculiar to women also. This latter symptom is very important and reliable, and should receive more attention than we have time and space to give it here. The hand furnishes important features of disease and health. In many diseases its peculiarities will first attract the eye. To one who is gifted by animal instinctiveness to judge disease, the eye unconsciously drops onto the leading symptom as naturally as a good marksman hits his aim. My observations have convinced me of the great use of the finger-nails. Persons having broad, thick nails, with the edges pointing upward are very strong, very peaceable, very industrious and liberal. But if they turn down at the sides very much indicates stinginess. If long and narrow and pointing in at the ends hooked like, indicates a person inclined to be cruel in language or deeds. If the nails be thin and of this shape they indicate business or refined ability, and a person capable of using language either written or spoken in irony, sarcasm and vindictiveness, with logic. Sometimes the nails of the different fingers have different shapes, showing much variety of character in one person. If the nail on the index finger is rather tucked in at the sides and turning down at the point, and if neatly formed, are good instructors; indicate

and illustrate well and plainly; are particular that instructions be carried out, and become much angered at disobedience of orders. And if the color of that nail be red, will love those who obey them. Will instruct none who do not appreciate, and do not cast pearls before swine. If the nail be colorless or bluish tinge, are severe on children, servants, etc. But if the blood be of a lively red or pink hue, and flows quickly backward or forward when pressed upon, the latter color indicates democracy, the former aristocracy and tyranny. The nails of the other fingers teach us how to modify, manage and please the disposition of last above described. If the nail of the middle finger be of a full, long, broad and flat appearance, he will be influenced by subjects or things which seem to foretell coming events. He is entertained best with subjects or suggestions relative to futurity; and takes great interest in persons and things—not for what they are, but what they seem to promise to be—whether it be for their interest or for his own. He is public-spirited in politics and religion, is neither partisan nor sectarian—is particularly liberal in things of this kind. He will give much respectful attention to discourses of this kind, even though they differ widely from his own views. Although he is a dictator, his dictation does not apply to abstract matters. He

is more inclined to be governed by them than govern. His moral and religious sentiments are high. His indignation would be most easily provoked by that which affects the authority or influence of himself or friends. He is inclined to be a leader of general public. But if the second finger be like the index, he will become incensed with those who disagree with him on abstract subjects. He will place his sentiments within the limit of parties and creeds, and be tyrannical to heretics. Will be clan-nish with his friends. If there be a dull, leaden color to the nail of this finger, and the color of the other be more of an amber, he will be aggressive and cruel toward opponents; but only domineering and unaffectionate with his own class. I regret to leave the subject of the nails so abruptly, but this will suffice to call the attention of the reader to the subject.

We will mention a few more points on the subjects that crowd in and ask admission:

Persons who have hands shaped so that the fingers point in and a little apart, are greedy and avaricious. Persons who have a hand as described above, with the palm of the hand red, and the center very red, will be liberal with other things, but not with money. They invite their FRIENDS to eat for the sake of their company, not because they are hungry.

But when this hand has a dry, colorless palm, they have no hospitality even for their friends. But the hand with a warm, moist palm, that when opened with the fingers leaning back, shows the entire palm, always belongs to a liberal, hospitable, and kind man. He is always kind and outspoken, but very seldom wealthy, though a good money-maker. Long, slim hands point to activity; smooth, silky hands point to refinement of mind and feelings; to the fine arts and finer grades of thought. Sharp pointed fingers to excitability. And fingers close together at the ends indicate consecutiveness, connected thought, and regularity of feelings. Sharp tipped and spread fingers indicate marvelousness, fickleness, superstition and unsoundness of mind. Yet always some peculiar trait of genius or talent.

The observations with regard to the hand are not a mere matter of superstition. I regret much that I have not time to write much more on the reliable signs of disease, both acute and chronic, that are to be seen in the hand. And as I make my debut as a writer in this book, I have not started out even with the intention of fully classifying or finishing the subjects to which your attention has been called in this little book. But some may ask why the illiterate and seemingly unfavored

individuals, or classes, or races can make practical application; while those of superior intelligence, civilization and enlightenment seem to know or care nothing about it.

I do not know why the blood-hound, so inferior to man, can track the man, and the man cannot track the blood-hound. I do not know why the rattle-snake, inferior to man, goes directly to the herb to cure the effects of his bite, and teaches man that which man cannot boast of teaching him. Or why a sick horse turned out into the forest will find proper remedies and cure his own disease, while he would die under the best treatment of a scientific veterinarian.

I do not know why some men have gifts which render them pre-eminently successful without the direct aid of books; while others with all the opportunities that education, wealth, society and parentage can afford; labor and struggle hard through efficient schools, and never gain proficiency, and yet apparently possess good native gifts. But I do know they do; and I do know that however otherwise naturally gifted or featured a dish-faced man with no apparent elevation about the knuckles will never succeed in the practice of medicine.

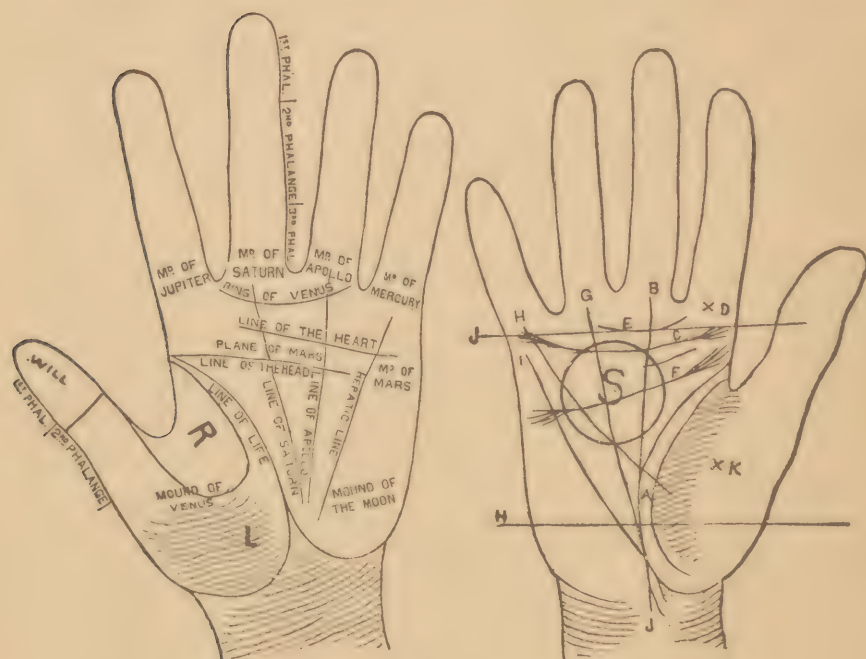
And I know further, that those who read disease and disposition at sight, with natural instinctive and intuitive ease, can

foretell the future life with the same unerring exactness that they can tell the future fruit by looking at the blossoms. And the same gift enables them to understand the nameless, therapeutical properties of vegetation.

The sight to see the soul of things
And chain tuition to the hidden world.
And see the native molecules with microscopic eyes,
And stretch elastic mind through wondrous space,
And telescope the worlds that look like stars.
For—"All are but parts of one stupendous whole;
Whose body nature is, and God the soul."

But not only the illiterate, but some of the greatest minds of Europe, have attached great importance to the hand.

I have lately read an article from this source, which I will give the reader. I am not able to speak authentically in regard to its correctness, but I like it, and think it worth much attention. The reader must in this, as in everything else, use the judgment and not mere belief no less in the following, than in the foregone. And in this as in all other things, you cannot decide until time has given you opportunity to observe for yourself. Books do not educate us. We know only from experience and observation.



No. 2.

This subject has been examined and discussed at considerable length by M. Desbarrolles, Richard Beamish, and others.

As water falling continuously on the stone in time makes an impression, so may the hand be presumed to receive impressions from or be in a measure molded by the constant action of the mind upon its plastic susceptibilities. In the form of the hand society recognizes certain relationships in life, and presupposes it an index of graduated intelligence. We speak of the hard, rough hand of labor—of the soft, voluptuous hand of luxury—of the slender fingers of refinement; if then, in general we distinguish certain peculiarities of disposition, of thought, of pursuit, in the form of the hand, why may we not go further, and discover in the fully developed palm, indications or premonitions of that course in life which predominates, passion, intellect or sentiment, will shape for itself? Observation has shown that lines of the palm are gradually enlarged and intensified by an undue exercise of the feelings

and propensities; while they are diminished very much if the feelings and passions are kept under proper control.

We will now proceed, with the assistance of our diagrams, to describe the principal lines and lineaments of the hand.

At the root of each finger, elevations, more or less distinct, are seen, to which the names mound of Jupiter, mound of Saturn, mound of Apollo, mound of Mercury are applied. (See diagram.)

At the root of the thumb is usually a well marked elevation which is named mound of Venus. The first or index finger is said to be under the influence of Jupiter, the king of pagan deities; because from analogy it contains the indices of domination and command, and the elevation is therefore called the mound of Jupiter, which, when large, is said to indicate ambition and love of display.

The middle finger is placed under the dominion of Saturn, the supposed executive of destiny or fatality.

The third or ring finger is presided over by Apollo, and is regarded as especially devoted to the artistic, the beautiful.

The little finger claims Mercury as its patron, the graceful, wing-footed messenger of the Gods. The elevation, more or less conspicuous, about midway between the wrist and root of the little finger, is dedicated to Mars, the heathen god of war; when large, it shows courage, force, resistance; very large it indicates rudeness, violence and cruelty; want of development indicates puerility and cowardice. The outer lowest portion of the palm is presided over by the moon, the type of caprice. A state of full development indicates a strong imagination, chastity, love of mystery, of quiet, of loneliness, of meditation. Weak development of this part manifests poverty of imagination and a tendency to the matter-of-fact in thought and statement. Prominence in the region which is regarded sacred to Venus, marks a love of beauty in form, of melody in music, of graceful movement, and the desire to afford pleasure through love, and kindness. If deficiency exists here, the qualities will be lacking; but

if the lower part of this mound be more prominent than the upper, there is an inclination to sensuality.

There are three principal lines in the palm, formed, of course, by natural opening and closing of the hand, to which distinctive titles are given, and which are said to devote certain phases of character and and future experience, according to their physical manifestation. One of these, denominated the Line of the Heart (see diagram 1), proceeds from the outer edge of the palm, and usually inclining upward ends either at the root of the first finger or the root of the second finger. When this line presents a healthy and uniform appearance, it is indication of an affectionate and happy nature; the strength of attachment varying with the length of the line. For example, if this line crosses the entire palm, it marks an excess of tenderness, productive of exquisite happiness on the one hand, or of acute suffering on the other. When this line extends no further than the second finger, the attachment will partake of the nature of sensuality. If it stops between the third and fourth fingers, the affection will assume a platonic character being uninfluenced by passion or prejudice. Should this line present a broken or disjointed appearance, it will indicate fickleness and inconsistency in attachment, contempt and even rudeness toward females. If the line of the heart be broken near the middle finger, it is supposed to involve fatality; if between the middle and third finger, fatuity; if between the third and little finger, stupidity and littleness; if immediately opposite the little finger, avarice and ignorance. Should this line appear like a chain, or have small lines shooting from it, becomes the index of instability in attachment. A junction of this line with that of the head, shows that the heart is lead by the head, and is significant of selfishness, while if it be limited with those of both the *head* and *life*, between the thumb and index finger, misfortune, physical and mental, is indicated. According to the brightness of color exhibited by the lines of the heart, the strength of physical love is presumed to be proportioned. Branches from this line have their significance predicted upon the part of the palm whence they originate and the

direction which they take. If this line be bifurcated and one branch ascends toward the index finger, it is a sign of happiness; if one branch be elevated toward the second finger and the other descend to the line of the head, there will be found a strong indication of self-deception and pecuniary losses. A hand in which the line of the heart is wanting, is one lacking sympathy, and denotes bad faith and premature death. The line of the head takes its rise from between the thumb and first finger. It is usually united at its origin with the line of life, from which it rapidly diverges. When quite straight and well-developed, this line indicates sound judgment and clearness of understanding. These qualities will, however, be more or less active in correspondence with the development of the mound of Mars. Should this line be considerably extended and direct, it shows a strong disposition toward economy, which, if carried to excess, will lead to avarice. If much extended, and descending abruptly toward the mound of the Moon, it makes a longing for the means of gratifying the caprices of the imagination—a leaning toward prodigality. A weak judgment is denoted where the line of the head descends to the lower outer region of the palm, imagination prevails and fills the mind with fancies. If this line runs quite low, so much so as to form a well-defined cross with the line running from the little finger toward the center of the wrist, which is called the “hepatic line,” it shows a strong tendency to mystery. Should this line be directed up toward any of the fingers, its influence may be taken as unfavorable upon the qualities assigned to the root of the finger toward which it tends. If it be pale and broad, weakness in intellect is indicated.

If quite short, irresolution is denoted; if it appear like a chain, there will be a want of concentration. Its termination by a short defined line, like a bar, indicates injury to the throat or head. Round knots appearing on the line of the head are supposed to denote a tendency to murder, while red points predicate wounds on the head.

When this line separates into two branches, one going directly downward and the other toward the mound of the Moon, there is

shown a disposition to deceive others and self—to play the hypocrite and liar.

It may be observed here that the indications shown by one hand are strengthened by corresponding signs in the other. When in one hand, therefore, the line of the head is broken into two parts, there is a presentiment of mental derangement; but should the line be well formed in the other hand, the danger will be greatly diminished.

When this line is very short and deeply marked, and does not pass a perpendicular line drawn through the axis of the middle finger, it marks a malicious disposition and early death.

A cross in the middle of the line of the head denotes fatal injuries or sudden death. If a well-marked line proceed straight from this line to the mound of Mercury, it is taken as an omen of success in business; while if it terminate between the mounds of Apollo and Mercury, it shows success in art and science.

LINE OF LIFE.—This line, extending from the inner edge of the palm between the thumb and forefinger, bounds the root of the thumb. "When well formed," says M. Desbarrolles, "of a soft color, and bounding entirely the thumb, it indicates a long and happy life." When pale and broad, it is the index of ill-health and a fretful disposition; and according to its length may be predicated life's duration. If double, it signifies strong vitativeness and vital energy.

Should the origin of this line appear to be in the mound of Jupiter, the tendency is to subordinate life to ambition, and the attainment of honors and position is probable. Lines arising from the line of life and running upward denote an aspiring mind and more or less elevation of character.

Should it be cut by numerous small lines, sickness and misfortune are imminent; should it present an irregular form, that is to say more marked in some places than in others, it indicates violence of temper and unbridled passion.

These are a few of the many appearances which these lines pre-

sent; but enough for our purpose. Of course we do not indorse the prognostications which are assigned to them.

There are other lines of less importance to the diviner than those already mentioned. There are the *line of Saturn*, the *line of Apollo*, the *Hepatic line* and the *ring of Venus*, which, with their branches, cross-lines, crosses, angles, etc., make up the physical indices of Chiromancy.

When the *line of Saturn* proceeds from the center of the palm, which is called the "plane of Mars," it indicates that success in life is to be attained by slow and continuous effort. When it proceeds from the wrist and ascends directly to the middle finger, it betokens considerable happiness; and should it penetrate even into the first joint of that finger, it shows a high destiny. Uncertainty with reference to success is indicated where this line is broken in its passage. Hands devoid of this line mark a life passive and insignificant.

The *line of Apollo*, otherwise known as the line of the Sun, proceeds either from the line of life or from the region of the mound of the Moon and passes upward to the third finger. When clearly defined, it marks a love of art and distinction. Those who have this line will show strong love of art, at the least in their admiration for the ornamental and beautiful. Subdivision of this line into many small lines at its termination strengthens the desire for artistic effects. When this line rises from the line of the heart, and proceeding to the mound of Apollo divides there into three equally well-defined branches, it denotes great celebrity.

The *Hepatic line* or *line of the liver* when it proceeds from the wrist straight to the mound of Mercury and is clearly defined, indicates sound health, a good physiological condition generally, with an excellent memory and sterling probity. If it presents an irregular and tortuous appearance, it shows poor health, bilious difficulty, and questionable integrity.

The *ring of Venus*, which forms an arc of a circle between the first and fourth fingers, when strongly defined, manifests unrestrained sensuality. If double or triple, it is indicative of shameless licentiousness

The indications of this line are generally unfavorable to morality, excepting where instead of forming part of a circle it passes to the outer edge of the palm, when the significance is that the qualities attributed to that portion of the palm are strengthened in activity.

The other palm-marks which we have enumerated we will but slightly allude to.

Branches are small lines issuing from the principal lines. They generally indicate exuberance in the qualities applied to those lines from which they proceed.

Curved lines, and especially broken lines, indicate lack of continuity, spasmodic effort.

Cross lines usually betoken defects. On the mound of Jupiter they show a tendency to mysticism, pride, and self-will; on Saturn they indicate misfortune; on Apollo, vanity and folly; on Mercury, a lying and thieving disposition; on Mars, the probability of sudden death.

Branches from the principal lines tending upward toward the fingers are supposed to be favorable omens; while those which tend downward are regarded as unpropitious.

When the mounds or any of them are destitute of linear marks the indication is favorable for tranquility of life.

Crosses, generally, are unfavorable marks, particularly when irregular in formation. A cross on the mound of the Sun betokens hindrance in business and failure in art. A cross on Mercury manifests a tendency to robbery; on the plane of Mars, a combative disposition.

The *angles* which constitute the *triangle* formed by the junction or intersection of the line of the head, the line of life, and the hepatic line, are very significant. The angle at the vertex of this triangle, formed by the juncture of the lines of the head and life, when sharp and well marked, indicates a good disposition and much elevation of character; when obtuse, it indicates dullness of intellect. The angle at the base, formed by the hepatic line and the life, if well and clearly formed, is the index of sound health and amiability. Should it be obtuse or with a large opening, the indication is the reverse.

The remaining angle, formed by the hepatic line and the extremity of the line of the head, near the bottom of the mound of Mars, when well formed and of good color, augurs a long life, with intelligence and good-nature. If it be very acute, it betokens a malicious disposition. If obtuse, a sluggish nature and infidelity.

If the triangle itself be large, it shows a generous nature, largeness of mind, and nobleness of character. If it be small it evinces littleness of mind and spirit.

LIPS.

The natural hue of lips differs in individuals in health. In perfect health there should be the same degree of color in the upper and lower lip. There is very little meaning in the natural color of the eye, that is of itself, but as a standard by which to judge whether the color of the skin, lips, etc., are natural or not, it can never be overlooked. If there is any inharmony between the color of the lip and eye, there is a clue to disease lurking somewhere

Very black eyes, and very bright red, smooth and sensitive lips, are never seen excepting where there is disease of heart or lungs—usually of the heart. If the upper lip be natural and the lower one far too red, in an *extreme* instance of this you will find chronic inflammation of the bladder and pain and weakness if not helplessness of the lower limbs.

Some changeable pains throughout the body and soreness of the muscular structure to touch, but a clear head, and no headache. These symptoms are rare, but all-important to know, for peculiar cases are the very ones overlooked by the mediocre physician.

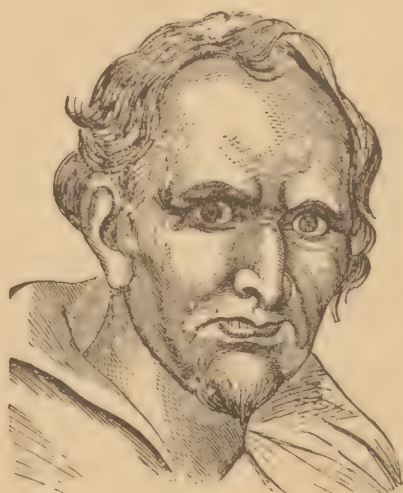
If the upper lip be too red, there is always severe headache ; *almost constant*, and the head will be tender, or sore to pressure.

If the upper lip be too red and the lower one pale, there will be tendencies at least of weakness and paralysis in the lower limbs, or insanity. There will be no inflammation of the lower pelvic organs, but this is evidence that there has been, and the disease is chronic. But the effects of the inflammation and the diseased and poisonous materials were not thrown off as inflammation went down but were taken up in the system and carried in the blood, and affected the upper nerve plexises and brain. These conditions leave involuntary muscular motion so injured by disease, accident or habit, or by being naturally deficient, that they cannot now properly perform their function. If the under lip be thick, large and pale, it shows that accident or disease affected this. If it be naturally small, with deficient chin, shows its want of natural development, and any slight cause whatever may have produced the result. The redness of the upper lip, still shows the abnormal excitability of the nervous system, governed by animal sensibility, (see Animal Sensibility and Muscular Motion in Chart), as one who has become blind but not lost the desire to see. The results that may follow, on the other senses, are too numerous to be described here.

This may serve to call attention to the principle. The effects in detail and their symptoms will have to be found in larger books. I mention the above as extreme instances, and judged where the signs are very plain. But when not very noticeable, and cannot be seen at all by others, or observed only by close, deep scrutiny, yet, however microscopic, do exist, then your search and study for the proof of the correctness of these signs will be deeper and more intensely interesting as you continue to see deeper and deeper into the inner life of your patient. If the lower lip be puckered and thin, or even if only thin in youth, with relaxed appearance, the owner will not be the parent of many children. Puckers show that injuries have been made on the nerves, giving potency to the entire organic structure of the reproductive apparatus and functional conditions of the distinguishing traits of man or womanhood, and also to the involuntary life forces in general. And if in addition to this you observe the upper lip curled, forming two arches of the two halves, and the center pointing sharply downward, one side of the lip raised so as to show the teeth, you have a disagreeable and biting or backbiting disposition, an unsound mind, a man-hater or a woman-hater.

However, if the under lip be thick, and the upper lip as de-

scribed, he hates women at times—times of reaction—and is liable to backbite former lady friends. Extreme signs and dispositions of this kind, indicate a monomaniac, but their malice is dangerous only to ladies.



BODILY ACTIVITY WITH VOLUNTARY MUSCULAR MOTION.

Sign of activity—a long hand.

Our IDEAL of bodily activity in one who, with practice, will accomplish great feats of activity. A long hand, large arms, neck, chest and a small head, long in front of the top portion of the ear; full from the back and upper portion of the head, down to the junction of the head with the neck, from the width of about one and one-half to two inches.

The neck much smaller at the upper portion and very wide and strong at its base near the shoulders. A long collar bone and heavy socket joints at the shoulder. This furnishes the pattern of the greatest power of motion and self-control of the muscular system. The muscular system can be quickly educated to any possible motion.

If the portion of the back head described above be very smooth and even, the person can easily attain the greatest perfection of motion. As throwing straight, balancing or acrobatic achievements. He has almost a perfect mechanical eye, though no inventive mechanical talent. He is a superior horseman;

he loves animals, and has great influence over them. If the skin of the hand be naturally coarse, will have greater influence with brutes than people. He will hold his eye or gaze steadily on one thing. If the skin of the hand be fine and silky, has great influence over people, and is a successful trainer of fine animals. He loves physical activity, is proud of it, and extremely proud of that only, and will run almost any risk to be ahead, or attain perfection in physical feats. When the hand is open there is great space between the end of the thumb and index finger, and he belongs to one of the several classes who are very subject to accidents. And of whom, by this sign in the hand, injury or death by accident has at times been very nearly foretold. It seems that nature has foreshadowed the path of life, with causes of death. And Nature's great omniscient angel has prescribed the prophetic history of man.

The man above described naturally throws off disease that would prove fatal. Nature has labeled him long length of life, and foreordained a sentinel gainst disease. But marked him with ambition's index finger pointing high; a still more willful thumb pointing far back from Death's sheltering palm, but left no caution-signal watch to keep in that wide gap where accidental death gets in.

HOW TO SELECT HERBAL REMEDIES.

The symptoms point the experienced physician to the remedies which he knows will cure. There are some remedies more generally known than others, and each physician has his own remedies if he has ever learned anything for himself. The valuation of some remedies is better known and based on the experience of many more physicians than others, and are therefore called established remedies. They may be efficacious in one school and not in another, or the efficacious doses widely different. And so with those not efficacious may be known by one or more practitioners and not to others. Also the extracts put out from the same herb by different manufacturing establishments have different doses, and the QUALITY of the herb is so uncertain in the drug trade many of them being no better than dried chips—that the mere efficacy of an herb adds nothing to its reliability further than that small class which is used by every physician and does not have to lay in the market so long before it is sold, which MAY give it the chance of not being stale, while the larger per cent of these listed in

the catalogues of drug houses are scarcely used by physicians at all. Nor will this decide the value of the herbs as much as the fact that some herbs improve with time, while others lose their medicinal properties as soon as dried. For instance Virginia Snake Root, which grows in a high, dry place on the South side of a knoll, can even be dried in the sun and not deteriorate, and keeps for years if not exposed to dampness. Sarsaparilla, which climbs upon an old stump on a knoll to sun itself, stands drying and even IMPROVES with time.

This is why I think some patent medicines are wisely made from that class which can be selected in the MARKET, as, for instance, Hood's Sarsaparilla. It is certainly not because Sarsaparilla is originally one of the best herbal blood purifiers. It will rate third class, and only a subordinate alterative compared to many of those that cannot be kept on the market; in fact can scarcely be gotten there in good condition even for extracting. When I was last in the Territory procuring herbs, the Chicasaw Indians were selling Virginia Snake Root at sixteen and two-thirds cents per pound; and I was told that it went to Warner's Proprietary Medicine establishment; and as it was unnecessary to buy the FRESH to have it good, I suppose his object was economy in getting it from the producers. But I

CAN see why he selects THIS herb. It combines within itself both fine alterative properties which act on the liver, and has tonic diarrhetic properties; which makes it a good liver and kidney regulator, but far inferior to Blue Flag, which is never good in the MARKET in any form. I have the only perfect Blue Flag tincture I have seen since I have been manufacturing. I have it brought in unwashed, dripping wet, and tintured while it is yet growing; while I buy *Serpentaria* and *Sarsaparilla* in the market.

While Blue Flag is superior to Virginia Snakeroot as an ALTERATIVE—equal to mercury (without its INJURIOUS effects) it is inferior to Mountain Ivy, which is a high-and-dry plant. Yet, as an everybody's medicine, *Serpentaria* is as good as any. But for blood, liver and kidneys, Blue Flag, Smartweed, Hydrangia, Golden Seal and Black Haw bark combined are excellent, and can be easily procured. There is no certainty in procuring herbs unless we understand them from the ground up, and in the market. All of the above are generally good in the extract in market excepting Blue Flag; which to be *sure* of must be dug by those who use it. It is plentiful.

“He who by the plow would thrive,
HIMSELF must either hold or drive.”

The moral of the "Story of the Farmer and the Lark" will be verified by those who depend on the market for their medicine. The *brand* thought to be infallible by some, amounts to nothing but a good way to cheat.

My party and myself were engaged three years ago in gathering herbs in the vicinity of Prairie du Ranch, a French and Creole village along the bluffs which border the American bottom in the vicinity of St. Louis; which, owing to the wash and waste land and the bluffs, and most of all to a *stock* law which has left the herbage unmolested for years, is a good region for herb-pickers; we met many others picking for the general market. Each had the same instruction, which was this:

"All herbs must be THOROUGHLY DRIED before shipment."

These instructions did not tell how to dry, which requires great experience. The gatherers did not know, and of course, the purchasers either. My party smiled a little to themselves, but it looked to me like rather a serious matter, because some of the herbs were not fit for use if dried at all; while others should be dried in the shade. They were all dried in the sun. This is the way herbs often go into the market. No account when they get there, and no science in the world can either add to or extract a property from them. And no wonder so

many physicians think there is so little value in herbs. Or, in the report of the Illinois State Board of Health referring particularly to Indian doctors, stating that "The American Indian knows nothing whatever of the medicinal properties of plants." They may think so, but are MISTAKEN. Real knowledge of the curative properties of herbs, barks, gums, leaves, flowers, roots, seeds, etc., is not learned from chemistry, or gained from the study of Greek and Latin roots. Those who know nothing from experience, from the growth on the wild hill-sides, waysides, valleys, mountains, prairies, plains, forests and fields, should learn from those who do; or at LEAST let us be honest, and not give our principal attention to these plans in medicine which "fake" the public. Every one of you know that you carry Indian remedies in your medicine cases (if you do not, God pity your patients) dubbed with Latin names. For instance: Squaw Root, used by the squaws centuries before your schools' principal remedies had ceased to be calomel and jalap. Squaw Root was in your medicine case with no improvement excepting alcohol and the great names: Black Cohosh, Cimicifuga, Racemosa, Macrotys, etc. Squaw Root conveys some idea of the use of the plant. These words convey none. They used it for ovarian pains, and principally for difficulties peculiar to

squaws; and as they used it, it was one of the safeguards against the irregularities so common with white women. Squaw Root is its right name. It is the name the parent of this knowledge gave to it; it is the more appropriate—the more common-sense. I shall call it that, and be understood by the people who also used it long before the faculties of medicine found it out.

These names are too characteristic of the general phraseology of medicine. “Tinkling brass and sounding cymbals” for societies of educated quacks. One name is enough for one thing. MANY may do to deceive people with. Some may succeed in spite of their inconvenience, but it is a drawback to learn and then lug a load of technicalities.

Nor have these men forgotten the history of Indian tobacco, now known as *Lobelia Inflata*, which horrified the physicians as a great poison even after the people were using it as a “cure-all,” and cutting down the calomel bills. Nor how poor Thompson, was prosecuted for introducing it into general use. But now you carry Indian Tobacco in your medicine cases. Indian physic, called *Gillenia Trifoliata*, G. *Stipulacea*, which is just now beginning to have some attention. And

there are hundreds more yet to have attention. One class of men does not know everything.

Nor do INDIANS know all about plants. But they have furnished greater knowledge about American plants than any other people; and medical schools have originated the least. Yet many of our ABLEST physicians have chosen a large variety from among the BEST; and one could not refer to their work without being impressed with their advancement in the last few years. For instance: Dr. Scudder, of Scudder's Cincinnati, Ohio, Eclectic College, who teaches in plain language so many reliable herbal remedies, and the success of his students are proof of his greatness. Nor can I say less for the Homœopaths, who carried the laurels in St. Louis in time of cholera. As to the Alopathic school (the oldest and probably the most SCIENTIFIC) I am prejudiced against their strong mineral medicine. It is not naturally adapted to the human constitution. No CHRONIC case could withstand it long enough to be cured.

I am daily treating cases with herbs as used on the Indian plan—cases I am satisfied have been injured and made chronic by the use of such medicine, and I am not ashamed or afraid to say I am proud to see them getting well—an Indian treatment notwithstanding. I have known many successful physi-

cians of this school. I may also say I have known individual cases to receive more benefit from these physicians than I could give them.

CHART NO. 2.

REMARKS ON THE CHART OF THE DEGREE OF THE INFLAMMATORY DISEASE.

We use a diagram in which it will be shown that it is only necessary to mention the organ, its condition, its signs and its natural remedies, without naming the diseases. To illustrate this we select herbal remedies a few of which most all Eclectic, Homœopathic, and some of the Alopatic physicians use, and which will have the exact result that we recommend, as well as the instances in Indian practice which we resort to ourselves, and which, in the locality where we now live, has been well illustrated in the cure of peculiar and difficult diseases.

While the Indian mode instanced in diagram comes rather under the head of heroic treatment it is very speedy and effectual, and leaves no injuries. It has not the same convenience,

and system as the other herbal remedies (fluid extracts) in diagram; and while the knowledge of the properties of these herbs is original with the aborigines, the better systematizing of these must be conceded to the Eclectic and Homœopathic system of medicine, which they get from the most original civilized source—our old ladies with their herbal teas, etc. This Chart particularly illustrates a case of acute symptoms. If we now write a chart illustrating the chronic symptoms, or the same symptoms occasionally appearing and presenting acute symptoms, we would in that instance treat these acute symptoms from the basis of that chart. And when these symptoms disappear, we then take our basis from the chart of health. This chart, however, diagrams and compares diseases from a health standpoint, on a scale of five. Therefore, the first observation is referred to the signs which would govern the correct marking of the chart, which indicates the original nature and tendencies of the person. As, for instance, refinement, activity, length of life, health, etc. If the judgment of this be correct, will enable you to clearly foresee what turn the disease at the degree of the condition marked, will take. The finer and detailed relations of these charts cannot be diagrammed; nor is it necessary. Those who have sufficient sagaciousness to deal with medicine at all, see it

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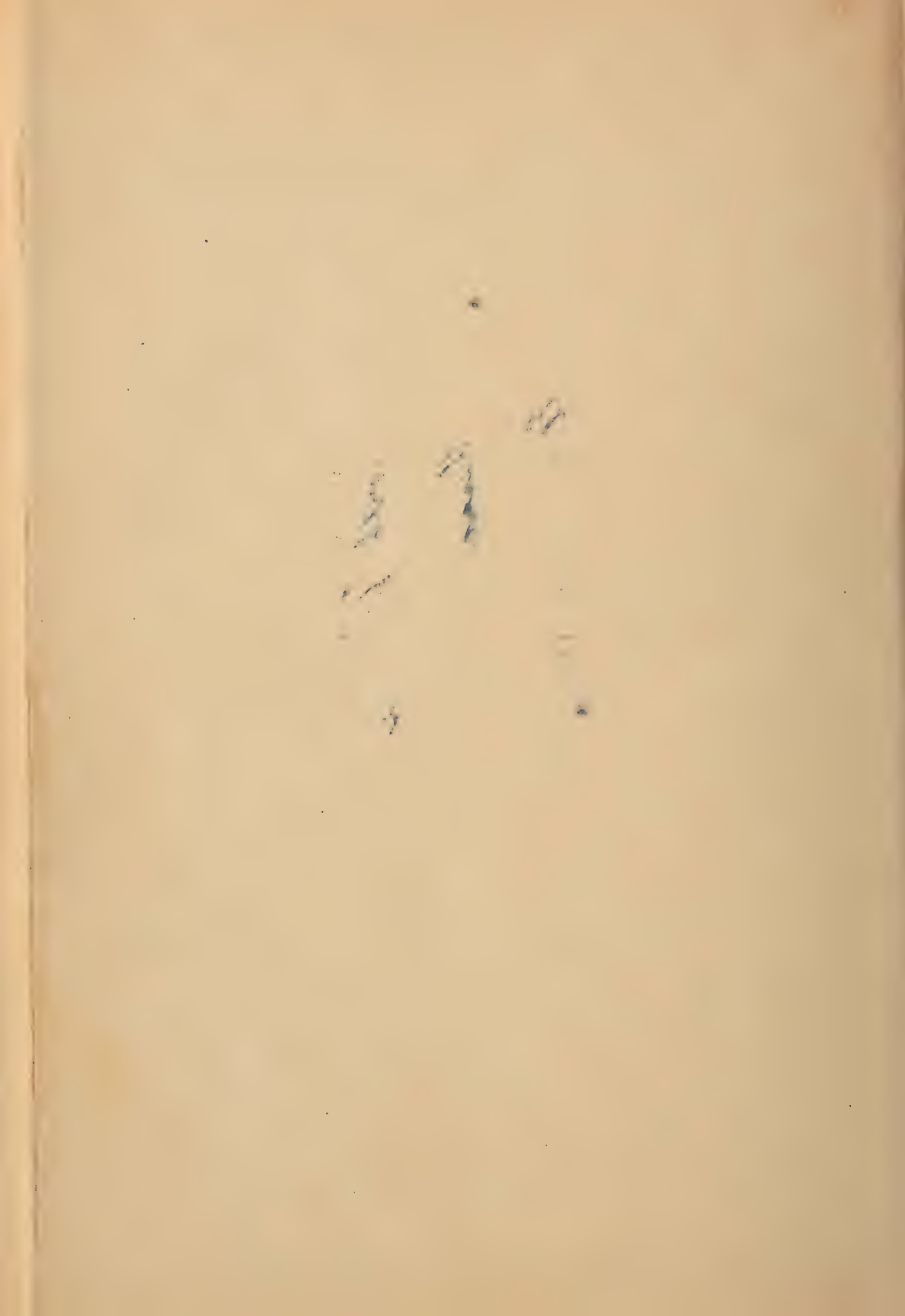
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DIAGRAM No. 1.

CONDITION OF ORGANS.

[illegible]

EXPLANATION OF THE CHART OF NAMES AND CONDITIONS OF THE BODILY ORGANS.—A mark made in an open space opposite an *organ* on a horizontal line with it indicates that it is the *discussed organ*, which is described by the name of condition on the perpendicular line above. For instance, find Kidneys (or any other organ) in the list of names of organs, and if symptoms show that there is Acute Inflammation of Kidneys, place two marks in spaces, one under the word Acute and the other under the word Inflammation; and, if this is caused by obstruction or "Nervous Control of," also mark opposite Kidneys and under these names, and so continue with Kidneys or any other organ, until the diagnosis of every organ of the body is complete. On this simple plan 55 conditions of each one of 45 organs can be plainly described without the use of technical terms.



plainly Those who cannot, however intelligent in other things, could only learn enough to make them dangerous with a thousand diagrams. It is this difference of JUDGMENT that makes the degree in physicians when left without these rules, and not the amount of things memorized.

CHART NO. 2.

Names of Organs, Remarks.	Symptoms.	Remedies.
1	1	1
Excitement of Kidneys. Mild form of short duration.	Sharp pain in small of back.	<p>INDIAN HERBAL DRY BATH—Ashes of wild grape vine sifted; one heaping teaspoonful to one pint of hot water; more water if necessary to taste. Drink freely, or enough to moisten the skin or produce sweat if thought best, or use Golden Oil from one-half to one teaspoonful every three hours until pain subsides. (One Dose may be sufficient.)</p> <p><i>Caution.</i>—Golden Oil is to be used carefully and in very small doses by ladies who are subject to frequent or excessive wastes, as it has a decided tendency to increase menstruation. In pregnancy not more than one-half teaspoonful should be taken at one time. It is used freely externally for every internal pain without caution. Rub the back thoroughly with Golden Oil. Common Smart Weed tea, dressed to suit the taste and drank at the table or at will, frequently answers every purpose alone</p>

Names of Organs, Remarks	Symptoms.	Remedies.
		(Smartweed is good in the treatment of children, and good for inflammation at any point. With cream and sugar is pleasant. It can be given for nearly all the purposes for which Aconite is used, yet not so efficient for inflammation of brain or nerve centers. It should be gathered in the fall and dried in the shade with the tops downward, and kept for household use. Do not mistake it for Heartsease, which almost resembles it excepting it is of a larger growth.
<p>NO. 2.</p> <p>Same as in No. 1, with additional symptoms showing more complication, irritation of kidneys and excitement of nerves.</p>	<p>NO. 2.</p> <p>Pain in back increasing. Red edge on tip of tongue. Tongue trembling; eyes bright, and aching in head or limbs, and restlessness. It is now beginning to take the form of fever. Pulse rather hard and full.</p>	<p>NO. 2.</p> <p>Continue No. 1.—Add Pahaha bark tincture, four drops; Jalga vine bark, four drops in water; or fluid extract Pasquace blossom, thirty drops. Take from one-half to one teaspoonful every one-half or every hour. Increase or diminish as symptoms indicate, lightening the doses as the symptoms disappear, and then stop</p>
<p>NO. 3.</p> <p>Pain in the back still increasing: Fever has a more decided form.</p> <p>Inflammation of Kidneys and extreme nervous excitement.</p>	<p>NO. 3.</p> <p>Pulse becoming small and wiry. The tongue, mouth or lips becoming dry.</p>	<p>NO. 3.</p> <p>Fluid extract of Aconite root, four drops in two ounces of water; teaspoonful every hour. Give hot tea from Goat Weed or Indian Sage. Follow these remedies alone until moisture appears in the mouth, then continue Indian sage tea; and only resume Aconite should dryness appear and continue at any time. (Any one of these remedies, mentioned</p>

Names of Organs, Remarks.

Symptoms.

Remedies.

NO. 4.

The disease is now too complicated for family treatment, as people are usually prepared, though it may depend considerably on what time of year and also the locality as to the practicability of carrying out the Indian system, even were we to lay down one in full. However, we intersperse this with the herbal remedies found in the drug trade, and especially those used by Eclectic and Homeopathic physicians, which, as to internal or specific results, given carefully by symptoms, have no superior.

Extreme inflammation of Kidneys and nerve centers. General suffering and depression and much pain. He is now at a turning point, there is no time to lose. He must either get better, or have a severe and continued

NO. 4.

Tongue and mouth very dry. Skin dry and hot. Urinescanty and frequent. Patient flighty and dilatory, showing signs of increased nervous irritation and excitement of brain; eyes sunken, pupils contracted, face wears a pinched look, mouth drawn backward at corners, occasionally showing teeth slightly; extreme, unbearable pain in small of the back.

NO. 4.

under the head of Nos. 1, 2, or 3 may answer the purpose of all). Give what is indicated according to symptoms. Make doses of each light in proportion as you add others.

If the patient be packed for one-half hour in the green husks of corn soaked in hot water, and given tea made of the silks, selecting and adding any of the above remedies, and thoroughly rubbed afterward with Golden Oil, he would, in a few hours be in a state of convalescence but without care in great danger of relapse. In every phase of this disease the patient should eat all of the Slippery Elm bark he wishes. Whenever treatment begins at No. 3 or higher, drinking cold water must be avoided. Physics also must be avoided or carefully given, with injections of warm tea made of Camomile leaves, Watermelon seeds, Queen of the Meadow and Slippery Elm, one or more or all, retained in the bowels as long as possible

Name of Organs, Remarks.	Symptoms.	Remedies.
<p>rheumatic fever, or the inflammation will attack the spine and brain. This is the outlook.</p>		
NO. 5.	NO. 5.	NO. 5.
<p>Conjestion of Kidneys and extreme inflammation or conjestion of brain and nerves. There are many other symptoms than those mentioned, which can only be seen by observation. What variation of treatment would be necessary could not be exactly told. Dilated pupils with red streaks in the white portion of the eyes, is always a sure sign that Deadly Night Shade will give relief and have curative effect in the case. When symptoms change from inflammation to congestion, the patient begins to lose consciousness of his condition at local points or particular organs, and the former pinched and expressionless countenance begins to relax. At this point there is great liability to the mistake that the patient is getting better, and what is called the</p>	<p>Pupils of eyes widely dilated, red streaks in white portion of the eyes. At times flighty and again stupid. At times drawing the bed clothes about him tightly and at another time throwing them off. Skin turns moist, quickly becoming dry again. Great restlessness and feeling of distress. Not so conscious of local pain at the Kidneys as at 4.</p>	<p>Deadly Night Shade, fluid extract of root, 8 drops; Huah Puah bark, 5 drops; tincture Jalja vine 30 drops (Not in drug trade, kept at Indian Medicine Lodge, Kirkwood, Ill.); Wild Indigo 30 drops (fluid extract), fluid extract Aconite root, 8 drops in four ounces of water, one teaspoonful every half hour. (When you cannot get all use what you have.) Stinging nettle should be thoroughly rubbed on the skin; external soreness produced along the lower portion of the spine and in the lower extremities, the calves of the legs and especially the soles of the feet. <i>Blisters must not be used.</i> (In the original Indian practice the biting of insects and reptiles on the fleshy portion of the limbs produced almost immediate cure when the bite or sting gets sore. This is resorted to when HERBAL REMEDIES fail. I have known an extreme case cured by a hot pack of green herbs, made of the kinds that crush easily in the hand without any other distinction of their medical properties.) Those herbs which are smooth, tender, etc., belong to that class</p>

Name of Organs, Remarks.	Symptoms.	Remedies.
<p>expressionless countenance is really a <i>general</i> expression or balance of expression. As the disease becomes further advanced and deeper the symptoms become more deceptive. The prognosis of this case at 5, is Active Congestion of Spine or Brain with spasms. Death may occur at any time, but the prognosis depends mainly for its correctness on the observation and judgment of these natural signs, which tell us the real strength and balance of that person before an attack of acute sickness, and also whether or not there were any of these symptoms existing before as indicating chronic troubles.</p>		<p>which relax, soothe, quiet and cool in disease.</p>

PROMISCUOUS REMARKS.

We will now give you some promiscuous remarks on the chart, and some of the varied uses of the remedies. Had this disease, in degree four, changed to the muscular system instead of the nervous system, which it very frequently does;

though inflammation of the kidneys always directly affects the nerves, and always will present some nervous symptoms, even at two; and these nervous symptoms will continue during the attack—especially when it is the first attack. At the point and time when it becomes a general and established fever, it will attack some particular part of the system.

When the inflammation extends to the bladder, and urine becomes scant, a species of blood poisoning at once begins. If the patient stand proportionally high in excitability and activity, and has a large brain, the reaction of urea and uric acid, Saline salts and escaped gaseous will permeate the system and poison the blood, and finally congest the nerves and brain.

If the head be small, or the features blunt, the tendency will probably be to rheumatic, but first attacking the general nervous system, and especially the sciatic nerves. There is more rheumatic and general pains originate from inflammation of the kidneys, either acute or chronic, than from the inflammation of any other organ of the body.

The principle, and advancement, and degree, of the inflammation and plan of treatment, of any OTHER organ of the body, bears a definite comparison, to that presented in this

diagram, which will be the plain and simple plan of our future teaching on diseases and their remedies.

As one lesson well given and well learned is worth more than a hundred half taught and not understood, we drop this point and turn our attention for a while to some of the remedies which are mentioned in diagram.

REMEDIES AND DIAGRAM.

First.—Belladonna or (Deadly Night Shade), mentioned in five, Remedies five, Symptoms five, Recommended in Fifth degree---Congestion, Inflammatory Wrongs of Kidneys.

We now call your attention to the symptoms that Deadly Night Shade will cure, if curable. Makes no difference what the fever is, nor what the disease be called, Deadly Night Shade cures whenever these signs appear: the dose given and varied according to these signs. It will control the FEAUTURE of the disease where the following signs appear: Expressionless face, wide-spread pupils. If a pressure be made upon the skin and leave a white spot slowly getting red and remaining red for some time after, Deadly Night Shade will do good.

When stoppage or derangement at menstrual periods occurs

Deadly Night Shade is one of the remedies (given by these signs) by freeing the finer circulation through the flesh, and therefore allowing the particles of blood thereby obstructed to be thrown off according to nature. The symptom in diagram which called for Night Shade is dilated pupils, obstruction in the water passages. Night Shade is used for these signs whatever the disease, whether congestion exist or not; whether active or passive (best in passive); but always keep your eye on these symptoms and Night Shade will hit the spot that is diseased, no difference where it is. Give Night Shade when there is a headache accompanied by drowsiness, a nervous cough, and for asthma. Use it for soreness and congestion of the eyeballs. When there are red streaks, with local soreness and a strained condition of the capillaries. For this purpose use from three to ten drops in an ounce of warm water, and wash the eyes occasionally. Night Shade used locally will expand the pupil. Dilation of the pupil is also one of the symptoms of poison from Night Shade. Feebleness of voice, where there are nervous symptoms, is a sign for Night Shade. In Erysipelas give Deadly Night Shade internally, and bathe the affected parts in one teaspoonful Fluid Extract in two ounces of not water.

I need not describe the plant as the extract is good in the market.

Doses of fluid extract of the root, from one-tenth. to one-half drop. This will be large enough, and safe enough for the inexperienced. From two to ten teaspoonfuls of water to every drop of Night Shade. One teaspoonful every three hours. It should be kept in a family medicine case, locked up. By having it in the house and knowing its use, will sometimes save calling the physician. Those who have learned how to use it for people, SHOULD know how to use it for brutes. Beladonia plasters put on the back of patients not showing these signs never fail to injure the health and are dangerous. I have taken off dozens of them advised by physicians of *education* and *standing* who did not know what they were doing. All remedies are dangerous in the hands of those who do not read the exact signs which direct their use.

Deadly Night Shade on the Indian plan:

My first knowledge of Deadly Night Shade was the crude herb used in poultices externally over the point of internal congestion; and the leaves thoroughly bruised and mixed with other herbs and made in salves for sores in which there was much the appearance of obstructed circulation

in the flesh around them. I have used it beaten up with ice-plant and slippery elm, and applied to burns and other sores with excellent and almost immediate result. Crushed with fresh Blue Flag, fresh Blood Root, Poison Ivy, Bark of Bitter Sweet, the buds from the bark of Jalga Vine, slightly boiled in the marrow from the bones of an ox or horse, and then laid between two heavy weights and squeezed out. The Indian used two stones made for such purposes; but we have better conveniences. It has cured some of the most malignant cases of scrofula and other sores from blood poison I have ever seen. I do not think the MARROW essential to the salve any further than a vehicle, but that the herbs be fresh, and prepared without alcohol. These sores were sometimes washed in vinegar in which copper had been standing; and in very malignant characters of soreness where there is great suffering, poultices of blue or common clay (blue the best), was alternated with the salve and wash.

The blessings of such a treatment could only be appreciated by the sufferers.

SMOKAH VINE.

Smokah Vine is used in fevers and pain. When the eyes are bright, tongue long and sharp, and a fast, hard pulse;

when the countenance looks pinched from restlessness and pain, may be given with Pasque blossom excepting when the pulse is weak. It quiets the excitement of the heart and reduces the frequency and force of the pulse. Its effects are notable in about twenty minutes after giving. Its plainest symptoms—a bright eye, a full, strong pulse, and pain in the head or headache. It is a very dangerous remedy when given contrary to symptoms, as are all other good remedies. Its indications are plainly seen in ague, in the fever. It may be given according to the symptom with certainty. If I had my choice of two remedies to cure ague, Quinine or Smokah Vine, I should take Smokah Vine, although neither remedy will *cure* it. Smokah Vine and Pasque blossom are specifics for neuralgia about the head. Every person should keep and use them by these symptoms, and they will do no harm.

The higher the fever, the more will Smokah Vine be demanded. The signs for it are very plain in the first symptoms of pneumonia, and if given in time with good home hygiene, will avoid a run of fever with injury to lungs, and often save life. It is good for colds along with anything else that is good for the same. It seems to draw the blood away from the head and upper extremities. Sometimes the pulse is

very weak in the wrist and strong in the neck, as sometimes seen in observation in menstruation, when there is retroverse action toward the head and upper extremities, giving redness of the face, or flushed and red cheeks; although this smallness of pulse in the wrist seems an exception. Be guided by the pulse in the neck and give Smokah Vine. Always give it when the special object is to keep the blood from going to the head, and creating conditions No. 1, 2 or 3, of inflammatory conditions of brain. Sometimes given at four, and never given at five. This remedy is No. 7 in our medicine case, and of our own manufacture. Doses and directions are on the bottle, and also in the catalogue explaining the medicine case. This catalogue not only describes remedies separately, but explains their action in combination and in their proportions with prescriptions given that can be filled from the medicine case. This key to the use of herbal remedies is so plain that a child can almost treat fevers, pains, and a class of common inflammatory diseases, with certainty and safety.

ACONITE.

Aconite is an herbal remedy used by nearly all physicians. In the family medicine case it will be number three in both cases.

A mouth becoming dry in sickness, or dryness of tongue indicates LOCAL inflammation SOMEWHERE, and no difference where, give aconite. If in fever a pain occurs somewhere and remains local, it will give a pinched expression to the countenance. Give Aconite in all cases where there is local inflammation where there is dryness of mucous lining—mouth, lips, tongue, etc.—until moisture appears. From twenty to thirty minutes after you take Aconite you will feel a prickling sensation in the mouth; this is the first effects of Aconite. Its second effect is moisture. When the mouth becomes moist, the local inflammation and pain will have subsided. It takes Aconite about three hours to have its full beneficial effect.

We will now give a comparison between this remedy, Pasquee blossoms, Smokah Vine and Deadly Night Shade: If we do not understand the signs which lead us to give these remedies aright, we may give one remedy where another may do better. Signs and pains having different characters, but being nearly alike. As regards the time of action, Smokah Vine will have its beneficial effect in about twenty minutes. It relieves pains which are due to the circulation being out of balance, especially where large quantities of blood are thrown to the upper extremities, producing headache, etc. The headache

that Smokah Vine relieves is not found first on one side of the head and then on the other, is not a pain due to inflammation or local soreness; but the appearance shows that a quantity of blood is filling the veins and crowding towards the head, and the head aches throughout, and feels crowded. There is a free, high and hard pulse, red face and bright eyes. In ague the signs are plainest for Smokah Vine. Give it in both the chill and fever. If the chill is stopped by it, it scarcely ever returns; and in fever, give it ACCORDING to fevea. The more fever, the more Smokah Vine. Enough of it always cures the fever where these signs are followed. For these signs Aconite is of no use, but would be of great damage. However, in the same disease signs may appear which indicate all these remedies in the same treatment, and many more besides. Smokah Vine for a heavy, full pain; Aconite for a small, sharp pain; Smokah Vine for a red face and bright eyes; Aconite for a pale face, bright eyes and small pupils. Aconite for inflammations; Deadly Night Shade for congestion. Aconite cools down inflammation at the point; Deadly Night Shade dilates or spreads the small, hair-like veins, and frees the circulation; Deadly Night Shade relieves pain that is caused by obstruction, as in erysipelas, or stoppage of water by contraction of the

tubes or congestion of kidneys. Aconite best removes the sharp pains due to inflammation. Pasque blossoms are the best remedy to remove remaining irritation. Deadly Night Shade is given when the pulse is soft, sluggish and small. When it gives weak strokes so as to be hardly felt; also when there is a wide-spread and dilated pupil. Aconite is given for a small, hard, wiry and fast pulse. Aconite is given for a sharp pain at the heart. There are other characters of pain and inflammatory conditions which none of the above-mentioned would prove beneficial to. But there are other herbal remedies that do. Aconite is frequently given when there is diarrhœa,—inflammation of the bowels—while Smokah Vine should be carefully avoided. Where there is old standing irritation, or even inflammation of the bowels, Pasque blossoms will prove beneficial. For inflammation of the throat—tonsilitis—Aconite cures. For inflammation of the brain, or congestion of the nerve centers, mix Aconite and Deadly Night Shade together, Ten drops fluid extract of root of each in four ounces of water. One-half teaspoonful every two hours. You have a great deal of latitude in which to increase this dose if necessary. Yet should you procure the Indian Medicine Lodge Family Medicine Case, you will be instructed how to vary these, and prescrip-

tions will also be made out so that you will need no further instruction than the little key which goes with the medicine case. In a short time you could be your own physician in all classes of fever.

For inflammation of throat or tonsilitis, Aconite is good as a local wash. Drop ten drops of Aconite in an ounce of warm water, and gargle in the throat and the spit out. Do this about every three hours. For inflammation of the eyes or any other local inflammation, the above used as a wash is good. Aconite is poison in over-doses. The medicinal dose is so far below the amount required to poison that there is little danger except in mistaking the symptoms for its use. Aconite can be procured at every drug store, and usually of good quality; and No. 3 in the medicine case will be the best that our experience can give.

PASQUE BLOSSOM.

Pasque blossom cures disease which gives pain on or along some nerve or branch of nerves. It cures the pains called neuralgia and removes the cause. Always give Pasque blossom to a person with blue eyes and sharp features, when nervous, and it will help them. Give Pasque blossom to any

patient whose nervousness makes him gloomy. Give it to patients who cannot stop thinking, though tired in mind. Give Pasque blossom for fatigue of mind and nervous exhaustion; it will act immediately, and prove curative. Give it for weakness of mind and symptoms of insanity when the expression is fear of some imaginary danger.

Where there are dull eyes and contracted pupils, a sharp-pointed and trembling tongue, no matter to whom, when, or in what disease, it will help immediately, and continue to help. It will cause them to disappear, and cure the cause if curable.

For that condition of mind called the "blues," from whatever cause, give Pasque blossom and it will act like an angelic elixir, lifting the annoying weight from the brain and make the despondent feel like a new creature.

Give Pasque blossom when you observe any of the above signs, and in proportion to them, and you will give it right; and will be happily surprised at its benefits.

Give it for that restless, tired feeling or peevish spirit of girls or boys who are in the changing age from childhood to youth and it will assist nature, and probably avoid the unnatural passions which are liable to become habits at that age, which often prove their ruin afterwards.

Give it to produce menstruation, and when the general signs guide the proper giving of Pasque blossom it will produce the result without injury, and without pain. It is one of woman's best friends among the herbal remedies for the cure of female disease. It is one of the safeguards to women passing the difficult and dangerous change of life. Never give it to produce menstruation when none of the above signs of *disease* are apparent. It is naturally wrong, and morally wrong, and extremely dangerous to take any of the herbal remedies which the Creator prepared *only* for the *cure* of unnatural and special wrongs of the human system, unless they be given in accordance with the plain signs which nature has written in the appearance of the sick. All *natural* remedies have special tendencies to cure disease, and leave the system in better condition afterward: but they are just as sure to *injure* when *wrongly* given as they are to *cure* when *rightly* given.

Pasque blossom will not remove the cause of the heavy pains of the muscles or bones often called rheumatism, (*rheumatism* has no particular meaning.) but Pasque Blossom is meant for the general tired, restless aching.

There are other herbal remedies for other kinds of pains which you will learn as you go along. I also use Pasque

blossom in simple fluid extract (as one ingredient with sixteen others) in form of capsules for the local treatment of diseases peculiar to women.

We have called your attention to give Pasque blossom to blue-eyed, sharp-featured people. The *nervousness* of people with such *natural* appearance, will invariably be benefited by Pasque blossom. Though persons of opposite appearance present the signs which demand it, they are not so frequently presented by persons whose natural features are differently described.

Pasque blossom is represented here as curing "blues," gloom, despondency, and the forebodings of future evil in nervous people, and their causes.

Pasque blossom is No. 5 in the medicine case. The pamphlet ——— —, Key to the use of herbal remedies, will give its varied uses. As the reader has now had a more thorough explanation than it was first intended to give, or than he expected, we offer no apology for not continuing remedies further than

KIAHWAHWAKA WEED.

If the patient has an unnatural, strained look, and red streaks in the eyes, or if the colored portion appears very large and spread, and the countenance resembling the expression of

one rather stupefied by great fear, surprise, and wonder, and the muscles of the face not drawn or pinched, and no changes in the shape of mouth or lips, and no apparent loss of flesh or change of size or form of the body at any particular place or generally, disease has taken hold of the nerves or brain, or both; and is causing a slow, general congestion of the blood. If these symptoms stand very high (five) in a scale of graduation from the appearance of natural health to extreme disease, it means delirium and death; or at least everlasting injury to body or mind if the natural remedy is not given in time.

When these are the *only* signs of disease, and the disease is acute, a treatment may be begun by giving Kiahwahwaka Weed tea, and frequent sponging with an hot ooze (tea) of Deadly Night Shade and Prickly Ash bark and berries.

If the signs do not indicate more than three in the scale, a few swallows of this tea at intervals of one-half hour and a few good spongings, will entirely break up the congestion.

Then leave out Deadly Night Shade and add some salt and Capsicum, and bathe with them in *cold* water. Thoroughly bathe and rub dry. Give a little tea made from the fresh Mad Dog Weed (Sculleap). Let your patient do about as he likes for a little while. Better move about a little, and by

the time the Sculpin begins to produce a quieting influence on the feelings by having removed the remaining irritation from the nerve centers and brain, he will take a pleasant and natural sleep, and wake up well.

But if the symptoms should only point two in the scale and be given Sulphide of Quinine, Chlorate of Potassium, Hydro-Chloral, Sulphide of Morphine, Strychnine, or any cerebro-spinal stimulant will soon mark five, and booked for long and serious illness, or active congestion and death.

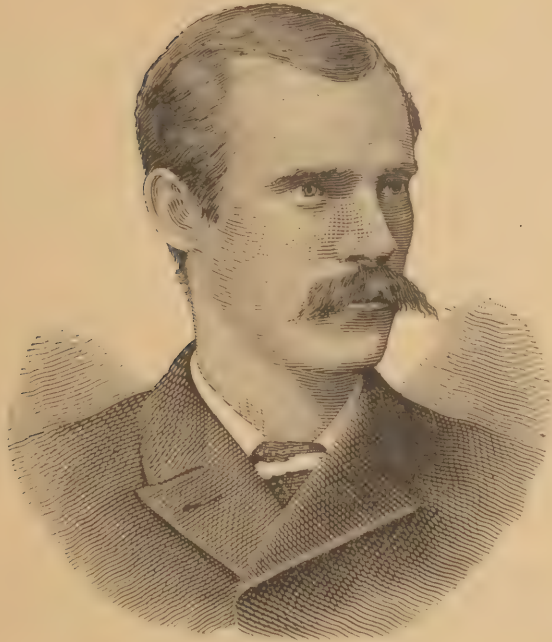
Now if his symptoms point to five, the highest and worst, follow the treatment as begun at three, only stronger; and then whatever the results be after sufficient time for its full effect, say from twelve to twenty hours, or if appearing very necessary from symptoms of very active congestion, produce soreness on each side of the spinal bone from under the shoulder blades to the hips, and on the back portion of the thighs and calves of the limbs, and bottoms of the feet. Or, begin at the soles of the feet, and from time to time produce soreness that will mature, gradually extending to the shoulder blades. It may not be necessary to produce all this soreness.

If thorough festeration can be produced at these points on the lower limbs, the patient will recover. The soreness must be of the nature to last steadily, getting worse for several days, as festers naturally mature. Any other kind of soreness will do

more harm than good. Blisters have but a temporary good result, and finally do harm. They draw only from the pores, destroying the skin for any future natural action during the sickness. But the skin is left free and natural between festers. Festers draw from the original bodily tissues, and reach deep-seated diseases. It clears and purifies the tissues, and throws the disease out.

Blisters about the head, or especially the back of the neck where the symptoms exist, are dangerous. That is the seat of the disease. The seat of the medulla oblongata—the capitol of the nervous system and by additional irritation there effete and diseased particles from all parts of the body are attracted there, and this determination of bad blood causes further congestion and septimænia at the seat of life. I hope at least the better class of regular practitioners will abandon this fashionable and professional malpractice of blistering the back of the neck for any serious trouble about the head. Even where it gives temporary relief in trifling difficulties it induces their return and causes them to take on a chronic habit.

The reader will not consider the above a full treatment for a disease. I could not lay down treatment for complicated conditions arising in the progress of a disease, even were I to contribute my short allowance of time and this little book entirely to that purpose.



THEORY OF PATHOLOGY.

BY HARRY L. KAMPEN,

SUPERINTENDENT OF SANITARIUM, KIRKWOOD, ILLINOIS.

Pathologists will agree with me in saying that there is no disease more common than that of the stomach and digestive apparatus in general, and also I hope in the statement that there is none less submissive to treatment.

The regular school have made some ample researches in this particular which must be credited to them; still we are forced

to admit that the laid down treatment based on such researches are not infallible.

They have succeeded in making an artificial gastric juice which will digest certain kinds of food when mixed with it and heated to 100 degrees Fahrenheit. But it takes 9 hours to digest this same food which the natural juices in the stomach digests in three hours.

And now the questions which present themselves are, First. Does this treatment ever cure? Second. Is it not only palliative; calculated but to *support* life? Third. Are these scientifically digested principles assimilated? And fourthly, does such treatment materially benefit the basic wrong?

For my part I am rather inclined to think it is of no ultimate value farther than a restorative treatment, and I have so little faith in the theory that natural secretions can be substituted by chemical ones, that I have my doubts as to its curative influence.

And as to the assimilation of such digested principles, we find (in chronic ailments at least) that where the glands of the stomach are latent, they are found to be in the same condition in the alimentary tract.

Still we will admit that in acute cases, where inflammation is localized in the stomach alone, with very little if any about the lacteals, it is possible that some, if not all of such artificially digested principles will be absorbed, and in this respect would be considered a supportive treatment: and my observations would prompt me to assert that this is probably the only virtue that can be attached to it.

Referring to anatomy we find the whole digestive tract composed of the same elementary substances that are found in other portions of the body, viz.: glands, mucous lining, muscular tissue, nerves and blood vessels: although differing in shape and function, there exists a striking similarity in structure to these respective tissues of the system at large.

Each part bears a miniature resemblance of its particular system as a whole. Knowing this we can readily see how wrongs of a certain chain of gland will affect the entire glandular system, as wrong of a certain nerve plexus will affect the entire nervous system etc., subjected to modification by acuteness of the attack, by the extent of lesion and the particular parts of such system involved.

Although each system performs an office peculiar to itself, it cannot do this independently of the others. Thus the combined

action of the different systems, viz.: Nervous, Arterial, Venous and Glandular, are necessary to the accomplishment of the one great end, that of sustaining life.

Owing to the close relationship and dependence they bear to one another, wrongs of one system are transmitted to all the others, which accounts for the general disturbances and complications found in diseases, both in acute and chronic form

Disease in the acute form may be localized to some certain part as the liver, kidneys, stomach, muscles, etc., and be classed under the existing nosology, as congestion of the liver, diabetes, inflammation of stomach, rheumatism, and by as many more names as we may choose to apply, which by careful examination and complete history of case could be traced to wrongs that that have existed before but were general and of so small moment that no marked disturbance marred the feelings of patient until some cold or other cause seated it at this particular spot.

There are no two persons exactly alike, and the difference in locality of disease is due to the different make-up, both mentally and physically. Thus one class of people are left prone to stomach difficulties, another class to liver wrongs, while still a third class to troubles about their kidneys; neither

of which will be cured by treatment directed to the individual organs alone, by reason of close relationship of the different systems.

The conclusion arrived at, after conception of the preceding, is that all wrongs of the digestive apparatus (as also wrongs of any of the other vital organs), are due either to the lesion of the Glandular, the Vascular (arterial and venous), or nervous systems, the exact one involved to be identified by the characteristic symptoms peculiar to each.

The Glandular lesion is diagnosed by hardened glands of throat, tallow complexion, cheeks sunken over molar teeth, tongue furred dirty yellow or brown color, and by red blotched streak on upper lip extending from nose to corner of mouth.

The Vascular lesion is marked by bright eyes, contracted pupils, small, contracted tongue with red tip and edges, small or full wiry pulse, with tenderness over gastric region.

The nervous lesion will be differentiated from the Glandular by blotch of cheek being of lighter color, the eyes restless, general excitement, and wandering condition of mind.

The law that a cause produces an effect and an effect a cause, applied here makes a variety of sub-divisions of these systems which afford a complication of symptoms not easily

understood by the casual observer, and for fear of tiring the uninterested reader with the too minute details will defer from mentioning them here.

Remedies will be directed in the main to the predominant lesion, with such subordinate treatment as will meet the complications. In chronic diseases where complications always exist, this practice will be better appreciated.

Thus in our practice we find it necessary in most every instance to exhibit a complete treatment directed to Nervous, Vascular and Glandular systems, paying the most attention to that system which is most actively involved.

It makes no difference whether the wrongs lie in the stomach, liver, kidneys, bladder, duodenum or lungs, the systems involved are the same, and the plan of treatment therefore similar, while the remedies employed although acting in the same general way, are of a different character.

The different character of remedies depend somewhat on the fact that the states of these diseased systems may be either one of inflammation, irritation, congestion or atony; there being a wide difference in the therapeutical action of the remedies required in these respective conditions.

From what has been said it will be noted that no names are used to designate the character of disease ; that treatment is directed to conditions and not to names ; that the different locality of disease and character of pains are owing to the peculiar make-up of the individual and to the parts involved ; and that for reasons already explained, no chemical substitution whatever is practiced.

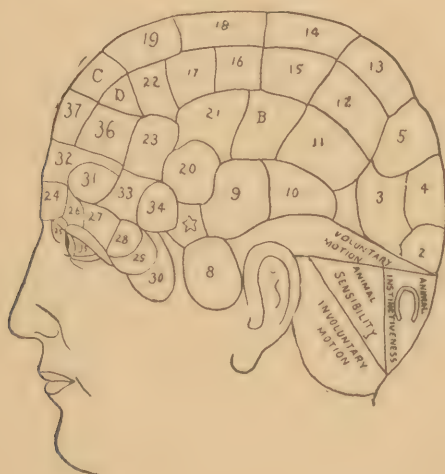
Space will not permit of entering into the minute details of this system of practice ; what has been said will, I hope, be sufficient to illustrate the principles upon which our practice is founded.

I hope to call the attention of practical thinker to this article and sway if possible the tide of inquiring thought to a practice of medicine that is practical in application—one that is based on facts gleaned from observation, and one that deals not with dead, but living man.

When we recall back to memory the fact that in the last two thousand years there has been no marked improvement in the practice of medicine (new remedies have been added but the system remains the same), we feel willing to grasp any opportunity that presents which will lead us from the slums of the much-trodden path.

And I feel satisfied that when my readers once become interested in the system which I have here presented and encouraged in practical observation by Dr. J. G. Gilfillan's plain and easy style of diagnosis, the mysteries which will be unveiled beneath their scrutinizing gaze, will lead them on in the glorious path of revelation, and by so doing become the long-looked-for benefactor and alleviator of human suffering.

FIRST SUBJECT OF CHART.



LENGTH OF LIFE.

INCLUDING THE THREE SUBDIVISIONS UNDER STRAIGHT LINE IN
ABOVE CUT.

Persons marked 5 are very long lived, 1 very short lived. Persons proportionately large in this region are destined to live to an old age. There are no very old men who are naturally small or weak in the upper portion of the spinal cord or cerebellum.

(5.) Your power to withstand disease and recover from severe attacks, is pre-eminent. Even though you may be very susceptible to disease, and be much afflicted, you will live to be

ninety years of age, unless you lose your life by accident or extreme abuse of the constitutional powers. Your parents and grand-parents on both sides lived to a very old age. Diseases that will carry others away, will not take you. You are like a cat—you have nine lives—and though weak and diseased in every department of the system, you will reach an astonishing old age. There is a hidden germ of life in you that will survive health and vitality. You will live long, and even if the cause of death be accident, you will die hard. Life holds you in its iron grasp.

(4.) You hold to life and life to you, very well. Have much love of life and dread of death. Your probable length of life is about seventy years, providing no extraordinary cause prevents you from living out your allotted time.

(3.) You love life well enough. Have no particular dread of death; worry very little about dying. You dote very little on physical existence unless it be for others; you may dread to be an invalid, but not to die. Unless you cultivate the love of existence for its own sake, you will die at the age of forty-five or fifty. And if you are marked five in the symptoms of disease which indicate despondency and gloom, and in the signs that indicate voluntary motion and

will, you frequently meditate suicide. You should overcome these features of disposition and disease.

(2.) You hold life as secondary to everything else; and if your other desires be very strong, you would willingly sacrifice your life on the altar of your heart's higher goals. You will yield even to trifling diseases, and trifling causes will end your life. You may probably reach the age of thirty, and if you study well the signs of your own disposition and disease, you may almost see with a degree of certainty what will be the time and cause of your own death.

SECOND SUBJECT OF CHART.

ANIMAL INSTINCTIVENESS OR SUCH INFLUENCE.

4 Correct intuition, correctness of impression (see its sign in mapped head), marked on a scale of 5, 5 very large, 1 very small, takes knowledge of coming changes in weather. Takes knowledge of coming events through the *feelings*. Gives pointedness to intellect by the susceptibility of physical sympathy with surroundings. It is not intellect, not foresight, but exists either with or without them. It stands 5, in those people who are not intelligent but always lucky. He is the lucky gambler. Some nearly always win

without an effort, without thinking, without planning; and also who have no real judgment of human nature, and win too from those who have all this intelligence plainly marked, and experience. Some persons succeed in trading, or business politics or social influence so far beyond the degree which they mark in the scale of moral or intellectual worth as to be surprising. They do not seem to learn anything from their success to tell how, or be able to do the same way the second time. If they try it they fail. They do it without thinking. They make their points unexpectedly to themselves and others. They make them too, where others are giving the most attention or thought. Their "hits" seem to be the rebound of other people's riveted attention. They succeed in things which they know nothing about, and remain blank and stupid while others are interested, but seem to instinctively feel or fore-feel the spot where greater minds are focalizing and are involuntarily influenced to act at the lucky moment.

They are not thinkers, but seem to be caught by the flood of thought; in other words, seem to be benefited by the minds and influence of other people. I have noticed this point particularly and have tried to study it. I have mentioned gambling not because it is confined to gamblers, but because it

furnishes one of the instances where luck and the influence of the mind may be most easily observed. In gambling, one man intelligent and the other man not, a game in which thought is required. The thinker loses. My theory of it is this, though it may bear criticism: That the mind of the intelligent man concentrated on the man of inactive intellect, impresses him with his conclusions, upon which he acts at once, and thereby wins. Animal instinctiveness is the faculty that is ruled by and rules the minds of others. It is the agent of reciprocal influence. It is large in the mesmerizer. While it gives no particular tact or talent, it may give particular correctness to one idea or many. It is this in the infant that causes it to look for nourishment. It is this in the mother that gives her her peculiar influence over it. This is more distinct in the forefeelings of animals. It is this that causes birds to fore-feel the seasons and change their climate; and the musk-rat to build the walls of his house thick and warm when he fore-feels a hard winter. The wild sow which has made the bed for her litter in the river bottom in dry season and when the river is dry, fore-feels a coming flood, and coaxes the little ones out onto higher ground. She is influenced to do this through animal instinctiveness.

Dogs scent the track with animal instinctiveness. Some species have instinctive knowledge of special animals; as the rat dog for rats. The little one untaught shows it in his play by shaking anything that looks like a nest; showing how he will shake rats when he gets larger. The bird-dog for fowl only. Others for coon or deer. While the blood-hound, with his red, cannibal eyes, hunts only for human blood.

Every animal, insects and all, in his native sphere finds the remedy from herbs or the earth, that is adapted to the cure of his disease, and is instinctively his own physician. A bear when wounded and bleeding will gather such astringent remedies as Oak leaves, Alum root, Black Haw, etc., to stop the blood. A dog when poisoned instinctively goes to the wire grass and attempts to swallow it point downward. This being the wrong way of its grain it sticks in his throat, vomits him and he gets well. An opossum when wounded will chew the bark of a Persimmon tree and put on his wounds to stop bleeding—and so on. Every species of animal finds its cure among the herbal medicines with which it is surrounded. Intellect learns from instinct; but instinct holds the original knowledge. The most instinctive people most appreciate the lessons that instinct teaches.

Those who are intellectual and not instinctive, make mistakes and are unlucky. Animal instinctiveness is marked in the diagram with the horseshoe over the region that phrenologists call parental love. One of the functions of animal instinctiveness is conjugal love. The only natural, binding, conjugal tie between man and wife is children; it is also the foundation of conjugal union. The object is not to criticise but that we may be fair and also make the comparison plain, we have set the phrenological chart side by side with our own; and let the future observation of the reader cause him to decide for himself.

The black-snake shows animal instinctiveness in the long, sharp projection of his head over the médulla oblongata (this its *principal* signs in all brutes and persons), and his animal influence is certainly great. He raises his graceful head, arches his beautiful neck and waves it majestically back and forth until the admiring and wondering bird is under his magic wand and captive to his animal instinctive influence.

It is a power untaught and unteachable. The sign of its existence, which may be found in that portion of the brain that phrenologists call philoprogenativeness, and have described probably, one of its many features. As a department of length

of life, and allied to nervous sensibility and muscular motion is an involuntary receptacle of external impressions. It is the one propensity that holds many mental and physical functions in embryo. It is neither increased nor diminished by any subsequent development of brain. According to this view, "instinct does not leave off where intellect begins," but every person has his or her instinctive sphere, in which they will be happy and lucky. The spider has his instinctive sphere—to spin his web and decoy the fly. His eyes are instinctively cunning; nor does it accord to the shape of his brain, for he has no brain whatever.

While I do not claim that other teachings are wrong, nevertheless we observe that many faculties of mind are instanced in animals which have no brain. There are signs in animals and men which show the degree of that peculiar influence. Some have named it psychology or mesmerism, but its true name is influence. Public speakers who say but little either in quantity or quality, but hold their audience spell-bound, are gifted with animal instinctiveness, which is one of the elements of original existing life and its longevity. And also those who express great thoughts and hold their audience spell-bound are gifted

with the same. It is the link between animal and intellectual existence, and is unbroken.

In this lay all the faculties of mind in original germs which unite through successive natural epochs and myriads of species, and buds into intelligence, blossoms in the human mind, and yields fruits of the most brilliant ideas that sparkle on the highest foreheads of the Caucasian world; but has its roots twined around the medulla oblongata, and branched into the registering ganglionic center of the brain. Instinct does not leave off where intelligence begins. The indication of its proportional amount is the prominence of the skull immediately over the junction of the spine with the brain, a space that could be covered by the ball of a large thumb.

THIRD SUBJECT OF CHART.

ANIMAL SENSIBILITY.

(5.) Your nerves of sensation are very strong. You delight in sensations. You have power of discerning and choosing the natural, and find much enjoyment in the gratification of the natural animal desires, and the susceptibility of being repulsed by the same if not natural and conforming to yourself. You will take great pleasure in the society of the opposite sex.

You have much influence over them, and will be really unhappy without this natural counterpart of yourself. You need not cultivate but probably restrain, yet there is no harm to you in the possession of this prominent development of the sensory nerve centers. It gives you force and influence, and bodily strength. It governs and intensifies hearing, sight, taste and feeling, and also promotes circulation. It depends on other qualities in the make-up of your manhood, whether you use or abuse this disposition. Yet your moral and intellectual qualities will be developed by due restraint of these animal sensibilities, while excess will have the tendency to change love to lust, and degrade you. If you stand low in refinement, it will cause you to indulge in general self-gratification, probably to gluttony, by intensifying taste, thereby bringing on an inflamed state of the blood, and exciting or diseasing the reproductive functions. Cultivate and possess refinement, honor and self-control, and it is to you a legitimate source of life-long pleasure in the delights of sociability.

(4.) You are strong-nerved, and have sufficient feeling to give you erect and manly carriage, and well distinguished in your sex and physical manhood. You have good tastes and are sensitive, and not liable to become impaired or unhealthful

in nerves of senses. . . However, everybody should study self-culture.

(3.) You are somewhat lacking in warmth and sociability. Are inclined to stand a little stooped, and allow the neck to bend and shoulders to hang or head to lean backward, as if that department of the spinal cord and column were hardly strong enough to hold your head up and give you erectness. Your sensibilities are hardly strong enough to distinguish what is natural from what is unnatural (a quality in which the brute is superior to man); and your want of sociability and love for female society, may render it beneficial for you to decide by judgment and cultivate this by the study of the laws of health relative to reproduction, etc. Seek and cultivate the society of ladies, and practice throwing the lower part of the head back, and holding the head erect, and you will improve in development of nerves as well as in the development of the lungs and force of circulation of the blood.

(2.) As you stand a degree lower than three, and very deficient in the qualities above named, will be benefited by the same advice, which is still more important to you.

(1.) You may have the POWER of all the nerves of sensation, but find little delight or gratification in the performance of

their functions. You may have appetite for food, but it is for quantity rather than quality. You will make but little distinction or enjoyment in the exercise of any of the animal powers. Yours is rather a dead and indifferent sort of a life.

FOURTH SUBJECT OF CHART.

INVOLUNTARY MUSCULAR MOTION.

(5.) You are possessed of much life and activity and motion of the organs of respiration, digestion, circulation, reproduction, etc. You have not and never will have any tendency to become paralyzed, or any unsteadiness, uncertainty or impotency in any of the motions of any part of the system, which act independent of the will. Even should you lose feeling and sensibility from a natural deficiency, disease, or injury of animal sensibility, and be incapable of sensation either delightful, painful or distasteful, and appear almost indifferent to the degree and quality of animal pleasure, you would still manifest proportionally much more functional activity and power of dilation, contraction, action, and reaction of the organic functions that are independent of will. You will not be subject to asthma for this reason, and many other

functional disorders which you would be if naturally low on the scale of involuntary muscular motion. When sick, medicine taken for organic difficulties would be appropriated, carried to and act on the diseased organs as would be expected.

(4.) You manifest these powers in a less degree than five, but are much the same.

(3.) You possess considerable of this power but should you be attacked by disease it MAY easily affect the muscular system.

(2.) You have but little endurance of involuntary muscular motion, and would easily lose the proper motion or power of any organ, and diseases that are liable to become chronic will undoubtedly become seated in the involuntary motary nervous system. You are predisposed to unsteadiness or indirectness of muscular motion that is not controlled by the will. If rheumatism should attack you, it would result in the destruction of muscular power, and probably leave you crippled. When once you lose the power of motion in any part of the body, you cannot hope to fully regain it.

(1.) You suffer inconvenience for the motion of bodily organs. You are a subject of muscular apathy and palsy in the performance of their function.

FIFTH SUBJECT OF CHART.

HEALTH.

(5.) YOU HAVE HEALTH. You mark the highest degree in its scale. You know no pains. You are full of life. Life is written on every feature of your face. You are vigorous, strong, and hearty. The very fact of existence is a pleasure to you.

(4.) You have a good share of health, vital and nervous force and influence. You can work well without much fatigue, and endure considerable hardship and extremes without attacks of sickness. Yet you need to be economical with it and study the rules of PRESERVING health, by self-culture of body and mind.

(3.) You have reasonably good health generally. You are liable to attacks of sickness; take cold easily, and do not stand extremes of heat and cold very well. You must pay strict attention to the laws of health, be particular to have sufficient exercise, but never over-work. Your health should take a part of your attention every day, and remember that health is better than wealth and everything else.

(2.) You are deficient in health. You are often tired, and

seldom capable of any great exertion of body or mind. To be healthful should be your first object. Use Blackfoot Medicine and Surface Tonic bath, at least, and whatever other natural remedies your symptoms suggest. But above all, the strictest study of the laws of health which are peculiarly adapted to you.

(1.) You barely have health sufficient to exist. You do not enjoy existence. Your first and only duty is health. You cannot regain it without assistance.

SIXTH SUBJECT OF CHART.

LUNG POWER.

(5.) Your lungs are very strong, and well developed. You take full and deep breath, moving the diaphragm at every respiration; you fill the chest in breathing, and air and purify every particle of your blood. Your blood is of a rich red color, but not of an angry or inflammatory hue. You have warm hands and feet, and are impulsive and hopeful, but not over sanguine. Your skin is warm and moist. You will never die of consumption; but be careful of lung fever and excitement of the circulation.

(4.) Your lungs are good, but not quite perfect in all their actions, and may be easily strained by over-exertion. They are

like five, but not quite so strong. There are no symptoms of disease in your breathing organs. You breathe through mouth and nose, and seldom have any obstruction to respiration, and throw off colds easily.

(3.) You do not breathe enough to air and strengthen the blood. You have no consumptive symptoms, but are liable to become so. You should bathe and rub the skin well, exciting circulation in the hands and feet. For this purpose you may use Indian Dry Herbal Bath, or foot bath as follows: Soak the feet in very warm water, taking them out suddenly and quickly dipping them into cold water; rub briskly and thoroughly before retiring each night. Avoid by all means any promiscuous water baths. In the morning take the Dry Herbal Bath, rubbing the lower limbs—especially the extremities.

(2.) You are naturally deficient in strength and development of the lungs. Your symptoms are pointing to consumption. You may with care and proper means prevent it. You are subject to coughs and colds; you are overly hopeful, sanguine and sentimental. Avoid by all means common cough mixtures and expectorants of all kinds. They alone, if followed up, may bring on weakness of lungs, and induce consumption in a reasonably healthful person.

(1.) You are not inclined to believe it, but you have consumption. You may be relieved and strengthened and life may be prolonged, but it will be short. One consolation is that you will die happy and hopeful. The cheerful disposition of the consumptive always makes many sympathizing and admiring friends, to soothe him in his declining days.

SEVENTH SUBJECT OF CHART.

ACTIVITY.

Signs: A long, slim hand. Length of head in front of ears.

(5.) You are inclined to be in motion, and to continue exercise a long time. Whatever you do, you do rapidly, and are continually doing something. If you do not stand as high as five in spinal column, cord and cerebellum (lower or back head), stomach, heart, lungs, bones, muscles, etc., your activity will exceed your power of endurance, and you will break down in HEALTH early in life, and if marked low in LENGTH of life, you will DIE early. You will break down in whichever department is marked lowest, and will fail in proportion to the relation and standing of each in proportion to it. You may stand high in all or low in all, and have no fear. They will only point to your comparative superiority or inferiority in health and

character as an individual. "You are built so alike in every part that there isn't a chance for one to start." If there is any want of constitutional balance whatever, you should practice the habit of resting.

(4.) You are sufficiently deliberate to think and weigh matters before you act, are not liable to break down from over-work; or injure the health by over-activity. You think and act with promptness, yet not with too much haste.

(3.) You are rather slow. Never in a hurry. You always take plenty of time to see the point in a joke—after the laugh is over. You are not liable to hurt yourself either by labor of body or mind. You are generally a little behind-hand. You will be apt to last long because you wear out slow, so far as activity affects. "Come day, good day; God send Sunday," is your motto; and as good people are scarce, you will not hurt yourself by going too fast. However, there is much room for force, strength, health and constitution, in many other respects. This marking indicates your degree of motion a little below average, but does not indicate your standing in force or power.

(2.) You are lazy. Be careful and eat but little or you will be sickly. You will have to depend on other qualities and exert yourself to become active, although you will not

break down or wear out; you may rust out or rot out. You are too inactive to throw off waste effete material and purify the system. If you have any digestion whatever you are compelled to be more active to avoid constitutional filth.

EIGHTH SUBJECT OF CHART.

3 EXCITABILITY.

Signs of excitability: Sharp tipped fingers, contracted pupil of the eye, sharp nose. (If the pupil be *dilated* it is by disease.)

(5.) You are subject to great extremes of feeling. You are very intense and sharp in everything. In speech, in look, in love, in hate, in observation, thought and sentiment. If very religious, you will at times be fanatical; or at least extremely spiritual. If you are thoughtful, there will be frequent flashes of bright thought, depending on their greatness for your force or constitution and their frequency on your degree of activity. If activity stands low, you make an intense fuss over things a little too late. You are an extremist. Every feeling and condition is easily excited. Your tendencies to disease are inflammatory, and in disease you will have flighty and uncontrollable feelings. You must keep cool, especially if your constitutional balance is not perfect. If refinement stand high you will burn out.

If excitability and activity stand unproportionally high, you will burn and wear out. If you have much honesty, stability, policy and regularity you will manifest self-control; and whether you are coarse or fine, it will give efficiency and brightness to every thing you do. If you be deficient in these, strongly marked in animal sensibility, only average or low in judgment, your intensity will give its excitement to the appetites and passions, although you may be repentant and pure-minded at intervals: at times of reaction you will be carried on by the excitement of conviviality and sociability to the fiery altars of degradation that burns to the lowest hells. If you stand very high in refinement, you will fall far, fast, and very low. Yet if you rise, you will ascend at the same ratio. This bodily and physical disposition, like all others, may cause peculiar diseases and peculiar symptoms, which must always be distinguished. Which is natural and which pathological, should always be individualized. If the metaphysical conditions and signs are not understood, the treatment will be wrong—the remedies wrongly given in quantity and kind. If the disposition and disease are fully comprehended in their relationship it directs us to God's garden and the particular class of herbage that quiets, cools and cures.

And for any results harmful to that person growing out of natural tendency, there is a natural remedy that chemistry cannot comprehend. God makes better medicine than man makes. Persons of this condition belong to a class for which they are peculiarly constituted, to be relieved by a peculiar class of remedies. Still it must be remembered that excitability is only one of the many conditions to be considered. And it must be remembered further, that any one condition will admit of a lifetime study. Our prescription must bear an exact proportion to the extent and variety of our observations of the pathology of the person. I know physicians who will mix only three ingredients, and call every prescription that had more a shotgun. But did he comprehend more in the man, his prescription would not be "shotgun" if it contained twenty; and could realize his prognosis as readily as if his medical caliber only admitted of one.

NINTH SUBJECT OF CHART.

REFINEMENT.

Signs: Thin, smooth skin and fine hair; fine ears.

(5.) You are refined in the highest degree. You are naturally sensitive, silky and susceptible to influences of all kinds. Your labor and accomplishments of body and mind will be of

the finest order. When you enjoy, you enjoy intensely; and when you suffer, you suffer keenly. You take a correct knowledge of the properties and conditions of persons and things by touch. You feel readily what others feel. You are very good or very bad, according to surroundings, associations, and the *other* natural conditions of body and mind. You are adapted to poetry, music and other fine arts. You have high ideals, and are frequently disappointed with people with whom you come in contact. You are liable to build your castles high in air along the coasts of supernal purity, or else you are liable to sink in the gloom of disappointment and desperation, and wear out fast in vice. With health good you may live long and happy with refined surroundings. Try to be less fanciful and more practical; give your attention more to facts and realities. Your extreme sensitiveness to touch as well as the other senses, are points in your natural composition which promise you success as a diagnostician and physician.

(4.) You stand four in the scale; much better adapted to the practical pursuits of life than five. Like your hair, skin, ears, hands, etc., your thoughts, feelings and sentiments adapt you to successful labor in the ordinary and higher duties in life.

You are well adapted to come in contact with all classes of people; to be satisfied with the majority with whom you come in contact, and in turn be appreciated by them. You must avoid bad habits of thought and action, or you will grow coarse in character and impure in blood and thought.

(3.) You mark but three. You will meet success only in the coarse and common work. You should not attempt any of the professional or fine mechanical avocations. You should make up as much as possible by hard study for your natural want of talent. You will know but little by tact and intuition. You will not be able to fit yourself for any profession without the aid of able schools and teachers. You must LEARN what you know, and practice as taught. You have natural talent enough to attain to the position of minister, lawyer, physician, etc., but your want of fine feeling and intuitive sensibility, will not permit you to be very successful. Avoid by all means gluttony, drinking, smoking, chewing, and social excesses. It will require everything in your power, according to your make-up to render you an average citizen.

(2.) You are extremely coarse. We can't do much with you. "It is hard making a silk purse out of a sow's ear." But you may be a good fellow, differing from three, four and

five in texture, but may be superior in many other qualities. Your thoughts and feelings are of the lowest grade; that is, on the scale of refinement. Your feelings are like those of the brute. You have no taste for beauty, purity, etc., and the practice of most any kind of religion will elevate you; for you have nothing of the sensitive, romantic, spiritual or poetic about you. Yet by rules you may learn to become reasonably good. It is to be hoped that you will stand high enough in other points of bodily and mental conditions to offset this detrimental phase of human character. One consolation is, that it will take a great deal of vice and gross habits to kill you; for your constitution is most naturally adapted to it. While number five would live on love and die on lust, you would live only on the latter. Your feelings are not often hurt except by physical injuries.

(1.) You are an idiot. You can eat, drink and feel, and that is about all.

TENTH SUBJECT OF CHART.

HEART AND CIRCULATORY POWER.

(5.) Your heart and arteries, capillaries and veins are in excellent condition. Nature has made them full and strong. The circulation is well balanced. The blood is well appor-

tioned to all parts of the system. You will not suffer with headache, palpitation of the heart, or pains through the heart and chest. The extremities are always warm. You have great endurance of both cold and heat. You are not subject to rheumatism. Your pulse is regular; you are not subject to fevers, inflammation or congestion. If you attend to the health of the other departments of your system, you will be all right.

(4.) Your circulation is good, but not excellent. It is not so strong but that it may be disturbed by the other processes. You may require exercise or friction of the skin, or other means of increasing the circulation or may suffer slightly cold extremities or slight headache, restlessness, etc., from imperfect circulation.

(3.) Your circulation is rather poor. Your skin is dry. You have nervous and restless feelings. You suffer much with cold hands and feet. You suffer much from colds in the winter, and are not able to work in the extreme heat of summer. You should take warm baths at night and cold baths in the morning; or at least should bathe the feet as directed in number three of Lung Power; and especially the Dry Indian Herbal Bath for circulation. Ask your druggist for Gilfillan's Indian Herbal Bath for poor circulation. (Sent post-paid.)

(2.) Your circulation is very weak. Your circulation is badly out of balance. You suffer with palpitation and pain at the heart, and are subject to heart disease; or other diseases may be affected by the weakness of the circulatory organs. You should do the same as in number three, but should care and have further instructions for the use of water bath. For the herbal remedies for the diseases from which you may suffer for this cause you will be guided by their special symptoms, which you will ascertain either by the study of the signs of disease or by reference to key to medicine case, or by writing us the peculiar troubles. Our consultations and advice are always free, and gladly given.

ELEVENTH SUBJECT OF CHART.

DIGESTION.

Signs of good digestion: Cheeks full and of good color (not too red); solid in texture. Hands full and solid through the center of the palm.

(5.) You can eat and digest almost anything. If you stand five in Lung Power, Heart and health and activity, brain and spinal cord, you have little or nothing to fear; but if you

are very low in some of these, you will have to be very careful or you will suffer from an inflammatory disease of some kind from plethora (fullness of blood) and a constitutional breaking down of the nervous, circulatory or breathing apparatuses. Remember, "Many a man has lost his life because his stomach was too strong for the other organs of the body." Yet if it is in proportion, there is nothing to fear.

(4.) Good, not too good. You have relish for food. Plain and substantial food suits you best. Be a little careful that your food be not too strong.

(3.) Your digestion is only fair. Be careful, and eat slow.

(2.) You are naturally inclined to dyspepsia. You suffer with indigestion. You are apt to be irritable and despondent. You have very weak and depressed spells. You will suffer more or less in general throughout the system. With this disease your life is wretched. Health should be your entire object until you are well. Observe health rules strictly. Gillan's Blackfoot Medicine, Indian Herbal Bath and Golden oil, will cure the worst cases of dyspepsia—if curable.

TWELFTH SUBJECT OF CHART.



(An old style cut.)

MENTAL FACULTIES.

BY PROF. SAMUEL WELLS.

AMATIVENESS.

(See Animal Sensibility.)

(7.) **VERY LARGE.**—You possess in a pre-eminent degree the desire to love and be loved; are attracted by the opposite sex; and are capable of exerting a similar power over them. You are winning in your manners; very gentle and sympathetic, conforming to the tastes and wishes of the one beloved; are devoted in your attentions; yearn continually for the caresses and endearments of affection, and are made utterly miserable by coldness and indifference on the part of the beloved one.

(6.) **LARGE.**—You are as described in (7), but in a lower degree; are very fond of personal beauty, and seek in the other sex good bodily

development and a warm heart, as well as intellectual capacity and moral worth. The love-element is a very influential one in your organization, and will affect powerfully, for good or for evil, your destiny in life,—for the fire that warms may also consume. Rightly controlled, and made subservient to moral principle, it will be a source of strength and happiness—a blessing to yourself and to others; perverted, it may lead to speedy and irretrievable ruin. Let your prayer be, “Lead us not into temptation!” If you are happily married, you are fortunate; if not, you should seek in matrimony, where alone it can be found, the satisfaction of your loving and yearning heart.

(5.) FULL.—You love the opposite sex with much tenderness; are somewhat ardent, but can control your desires; are very attentive toward those you love, honoring the other sex in high degree and giving your confidence and esteem with your love. You are well calculated to enjoy the marriage relation.

(4.) AVERAGE.—You may be warm and loving at times, but, in general, manifest only a fair degree of attachment to the other sex; can enjoy the marriage relation, but need to have your love called out and cherished by a loving companion; are likely to be refined and faithful in your affections and to honor as well as love your mate, if worthy and devoted to your happiness and welfare.

(3.) MODERATE.—You are rather cold and indifferent toward the other sex, manifesting more friendship and respect than love; but esteem and friendship may lead to warmer feelings toward a truly congenial companion; so that while you might not find it disagreeable to live unmarried, you are capable, under favorable circumstances, of being happier in the conjugal relation. With large Ideality, you would manifest more admiration than affection for the opposite sex.

(2.) SMALL.—You are very indifferent toward the other sex, and have neither the desire nor the ability to win their love.

(1.) VERY SMALL. You are almost entirely destitute of the love-element. *Cultivate.*

CONJUGALITY.

See Animal Instinctiveness.

(7.) VERY LARGE.—All your love must, as a necessity of your nature, be concentrated upon one person of the opposite sex, who will be to you the embodiment of all that is good and lovely, and whose faults you will be ever ready to conceal or overlook; and you will require the same exclusive attachment in the chosen one. If fully satisfied in this respect, you will enjoy the marriage relation very highly. *Restrain.*

(6.) LARGE.—You will require and seek but one intimate personal companion or mate, and are liable to be made very miserable by disappointment in love. Where you truly love you must possess, and you should know no such word as “fail” in your “affairs of the heart.” Being well mated, you will find your highest happiness in the society of the one you have chosen, all of whose virtues and attractions you will fully appreciate. You will tolerate almost anything in him or her except infidelity to the marriage relation. *Restrain.*

(5.) FULL.—You can love cordially and faithfully any person of the other sex upon whom your affections may be placed; but, if love be interrupted, can change and become equally absorbed in a new love. You would not die of a broken heart were the beloved object removed by death or otherwise placed beyond your reach.

(4.) AVERAGE.—You are inclined to a single love and to union for life to a chosen one; but can readily change the object of your affections, and, with Adhesiveness small and Conscientiousness moderate, may be coquettish. *Cultivate.*

(3.) AVERAGE.—You are not particularly inclined to fickleness in love, and are disposed, under favorable circumstances, to union for life, but are liable to be led astray by new faces and to allow an old love to be supplanted by new ones. *Cultivate.*

(2.) SMALL.—You are inclined to the promiscuous society of the other sex and have little respect for the conjugal relation. *Cultivate.*

(1.) VERY SMALL.—You manifest none of this faculty and experience little of the feeling it imparts. *Cultivate.*

PARENTAL LOVE.

* (*See Animal Instinctiveness.*)

(7.) VERY LARGE.—Your love for children and pets is intense, and as a parent you would idolize your offspring and probably spoil them by pampering and hurtful indulgence, or by allowing them to rule instead of yielding obedience. If you have children, you suffer continual anxiety on their account, especially when absent from them, and the death of one of them would be a blow almost too great to bear. *Restrain.*

(6.) LARGE.—As a parent, you would be tender and indulgent, perhaps, to a fault, unless restrained by high moral considerations, and are too apt to overlook the faults and imperfections of your young favorites, whether your own children or those of your friends. You are passionately fond of the society of the young, who are equally fond of you, and you will have groups of children clustering around you whenever you go among them. You must keep this faculty strictly under the control of moral principle, or it will lead to harm rather than good to the little ones you love so well. *Restrain.*

(5.) FULL.—You are capable of loving your own children well, and will do and sacrifice much for them, but will not be over indulgent, and will feel no very strong attraction toward children generally, or toward animal pets. *Cultivate.*

(4.) AVERAGE.—You will love your own children, but will care little for those of others. If Benevolence be large, you will be tender toward the helpless infant, but will like children better as they grow older. *Cultivate.*

(3.) MODERATE.—You are rather indifferent even toward your own children, if you have any, and cold toward all others; can bear little

from them, and are not calculated to win their affections. You care nothing for pets. *Cultivate.*

(2.) SMALL.—You are inclined to be cold and indifferent toward your own children, and to manifest a positive dislike for all others. You need to bring your Benevolence, Adhesiveness, and Conscientiousness to bear in your dealings with them as well as to assiduously cultivate Parental Love.

(1.) VERY SMALL.—You will manifest little or no love for children, but will be guided in your treatment of them by other faculties. *Cultivate.*

DEFINITIONS ACCORDING TO AN OLD TIME CUT.

A FEW OF WHICH ARE SLIGHTLY MODIFIED.

(1.) AMATIVENESS.—A peculiar love between male and female.

(2.) CONUGAL LOVE.—The disposition to concentrate Amativeness on one object—love of one only.

(3.) PARENTAL LOVE.—Love of children, pets, young, weak or tender objects. Good mothers and nurses have it large.

(4.) FRIENDSHIP.—Sociability, love of friends.

(5.) INHABITIVENESS.—Attachment to physical things, to place, home and keepsakes. It is small in persons who like to change places often.

(6.) CONCENTRATIVENESS.—Power to concentrate or apply and center the mind on one thing—to finish it. Small in persons who are fickle and changeable. Persons being small in this and Inhabitiveness must (if they have grown to maturity without cultivating them), choose a vocation in which there is variety, change and novelty, or they will not be satisfied or very successful. Persons who succeed well in traveling, business or profession and nothing else, are large in Friendship, human nature, locality, kindness and suavity; are small in concentrativeness.

The region below the straight line in the map of the head is that of length of life, nervous sensibility, power to counteract disease, and

short or long life may be determined by the development of this region; making allowance for accidents. It is illustrated and explained in our work on Moral Science.

5 (6.) COMBATIVENESS.—Energy, boldness, courage. Its unhealthful activity, contention and quarrelsomeness.

6 (7.) VOLUNTARY MOTION.—Will force, power and disposition to execute the will. It gives force to character and disposition to overcome or destroy whatever interferes with the will or wish; when too much excited gives disposition to hurt, punish, revenge and cruelty. When large gives strength and bodily motion. For modifying conditions see Gilfillan's Moral Philos.

4 (8.) APPETITE.—Conscientiousness of want in the system, enjoyment at table. Its use, supply to the system; effect, good health. Abuse, gluttony; effect, disease. Its deficiency in size corresponds to poor appetite and natural weakness of stomach. The taste for fluids, drink, etc., lies above and in front of this organ; abuse of, taste for strong drink. "Be ye temperate in all things."

6 (10.) SECRETIVENESS.—Desire to hide.

6 (11.) CAUTION.—Use carefulness; it stands on award, abuse, anxiety, fear, cowardice.

4 (12.) APROBATIVENESS.—Pride of character, good name, etc.; sensitive to praise or blame.

4 (13.) SELF-ESTEEM.—Independence, self-respect. Abuse, too much love of authority.

7 (14.) FIRMNESS.—Perseverance, determination. Abuse, stubbornness. If too small lacks the disposition to hold out long against opposition; yields too easily; not reliable.

6 (15.) HONESTY.—Natural feeling to be just, truthful, square in dealing and to live up to one's principles.

5 (16.) HOPE.—Expectation of a good future; looking on the bright side of the picture.

(17.) SPIRITUALITY.—Natural belief in superhuman things; in higher natural principles and powers than the intellect can conceive of. This faculty does NOT believe in the supernatural, the unnatural, or untrue. It does not deceive us but is the strongest in evidence of immortality. (See Gilfillan's New Moral Philosophy).

(18.) VENERATION.—Disposition to admire the good qualities of others. It gives respect and adores the Deity, and aspires to moral perfection. (See the larger work on the faculties).

(19.) BENEVOLENCE.—Sympathy, kindness.

(20.) CONSTRUCTIVENESS.—Natural faculty for inventing and understanding machinery.

(21.) IDEALTY.—Taste, love of beauty, poetry.

(B.) SUBLIMITY.—Love of the vast, grand.

(22.) IMITATION.—Copying, aptitude.

(23.) EXPERIMENTIVENESS.—Disposition to try experiments, appreciation of the odd, comic and inconsistent; disposes one to be different from others. Shows very conspicuous in persons of small order and imitation. With large combativeness, comparison and language gives originality and great power of criticism and ridicule.

(24.) INDIVIDUALITY.—Observation, to see.

(25.) FORM.—Memory, shape, looks, persons.

(26.) SIZE.—Measurement of quantity.

(27.) WEIGHT.—Control of motion, balancing.

(28.) COLOR.—Discernment, love of color.

(29.) ORDER.—Method, system, going by rule.

(30.) CALCULATION.—Mental arithmetic.

(31.) LOCALITY.—Memory of place, position.

(32.) EVENTUALITY.—Memory of facts, events.

(33.) TIME.—Telling when, time of day, dates.

(34.) SOUND.—This faculty perceives sound, catches sound easily, notices the variation in intonation. When large, detects the most deli-

cate sounds and their changes. This organ must be large in the heads of short-hand reporters, telegraph operators, musicians, etc.; if not, they will not excel. This faculty has heretofore been erroneously called tune.

5 (35.) LANGUAGE.—Expression by words, acts.

6 (36.) CASUALTY.—Planing, thinking.

7 (37.) COMPARISON.—Analysis, inference.

(C.) HUMAN NATURE.—Sagacity.

(D.) SUAVITY.—Pleasantness, blandness.

(See Gilfillan's complete works).



RELATION OF DISPOSITION TO DISEASE.

BY. JAMES GLENN GILFILLAN.

The faculties may be divided into pairs, and describe the disposition affecting the healthful and diseased condition of the body, as: Prudence, 10-11; pride, 12-13; energy, etc.

For Instance: Prudence includes caution and secretiveness (Nos. 10 and 11 in mapped head). When the head is quite wide in this part, the person has the disposition to keep secrets; stops, hesitates. Slow and sure is the motto.

The use of these is to put on the breaks and hold the other active dispositions in check.

The Creator intends them to keep us from saying and doing things at the wrong time, and getting ourselves into trouble.

There are some things which we should take out and look at—as it were—before we say them; by so doing we avoid being snubbed. If too small the person tells all he knows.

If this pair be much larger than the other faculties (especially if honesty be deficient), they indicate the disposition to deceitfulness, cunning and suspicion. This being established, the person will be deceitful in various ways, according to the other features.

If acquisitiveness be large, he will be dishonest in money matters. If pride be large, will deceive others to gratify vanity; if pride be deficient, will let self down to do small tricks. If friendship be small, will endeavor to deceive or slander those with whom they associate.

With region of nervous sensibility large, love (α), and the back of the head flat immediately above, and voluntary motion (7) large, will flirt and betray confidence.

The proper action of this disposition is to exercise a healthful restraint over the secretory and circulatory organs of the body.

The liver is the largest (gland) secretory organ of the body. That the action or disposition of fear suppresses the action of the glands, there is no doubt. The result of extreme fear or fright is very plainly seen. In case of extreme fright the hair turns gray, because the secretions of the scalp are partially destroyed, and the life-giving and coloring properties for the hair is not properly secreted.

It is also observed that with persons apprehending great danger, the mouth becomes dry and they cannot swallow. Why? Because the salivary glands of the mouth are suppressed—dried up. The extreme activity of any other disposition will not produce this result.

It may be observed as a sign of character in disposition and disease, that persons of great fear and anxiety have a peculiar puckered appearance of the lips. But this puckering and drying up process does not stop with the mouth and throat, but follows the course of the food through the whole body. The secretions of the stomach, intestines, skin, kidneys and liver, are so impaired by fear as to be unable to excrete—throw out—their acids, gases, and other ammunition to meet the attack of poisonous or contagious diseases.

You might as well try to spit freely when frightened, as hope to escape cholera when it catches your batteries of defense suppressed by fear.

It is shown by these observations that fear corresponds to certain physical conditions, and shows disposition as well as disease; which is no less true of any other disposition. As the disposition of prudence increases the pulse diminishes in rate of beats per minute. Persons who are extremely prudent and deficient in the disposition of voluntary motion and hope, have slow pulse. Persons who can feign death and at will decidedly diminish the rate of pulsation, the features in the face indicating prudence are very prominent.

I have observed many cases of chronic hysteria, and with few exceptions this part of the brain is large with persons so affected. Other dispositions excited would help to counteract this pathological condition. Secretiveness is the disposition which hides, holds in check, and controls the feelings. The feelings when suppressed, suppress circulation.

My most positive evidence, that secretiveness suppresses the action of the heart, comes from observations of the opossum, where there are few other dispositions to interfere with its direct result, and consequently a more simple anatomical machinery to

be understood. (It may be observed, that the larger the brain, and the greater the number of convolutions of it, that is peculiar to an animal species, the more complex is the nervous action and anatomy.)

Some of the signs of large or active secretiveness are moving the eyes without turning the head; compressed lips; a smooth, under-tone voice; quick, noiseless step; A natural taste for such style of dress as will hide the real personal appearance, as hat worn over the brow or eyes, and collar arranged to cover the throat. These signs are seen in thieves, natural liars, etc.

Women who are adepts in making a false impression of the character of others without committing self, are seen at tea parties and talking-bees, in whom these signs are prominent. This class of women are usually hysterical.

Persons who wear the hat on the back of the head are liable to say and do improper things, and show the worst side out; but they are neither suspicious or dishonest in intention. The voice has a full, outspoken ring, and sometimes even a boisterousness of sound; he shows by every movement of the head, eyes and facial muscles his full intention. He may "speak out in meeting," or swear in company, but is never

deceitful. Such persons invariably prefer to wear their clothing so as to hide as little as possible of their countenance, or real personal appearance.

Men and women who dress and act in this manner are generally respected by their acquaintances for their candor, but misjudged by strangers who have little knowledge of human nature. Women who have these signs are not subject to hysteria.

Opposite causes produce opposite effects ; therefore, opposite faculties produce opposite results in disposition and disease.

Some physicians say, "No man knows the function of the brain." I have also heard men say that the shape of the head has nothing to do with the constitution. I am sorry to find so many plodding through life highly educated in most departments, but ignorant of themselves and their fellow-beings. There is a certain class of scholars, who have never thought it worth their while to give attention to but few things which have happened since the ignorant and sinful days of Latin.

The action of love causes the cheek to glow with the vivid flush of affection and health ; relaxes the lips and gives fullness to the red portion. It promotes circulation. As excessive fear and normal love are antagonistic, it helps the compressed and

puckered lip out of trouble; helps dyspepsia, and drives away the "blues."

I suggest that the brain is the most important organ of the body, and nature respects the fact and supplies it with one-seventh of the strengthening elements of the blood; though it is only one-fortieth of the body in size. Thus nature gives partial attention to the castle of the soul, whose basement windows flash with fires of love, and whose dome glows with the light of hope, charity and spiritual aspiration, throwing the shadows of life over the river of Death, and their light on the far shore of immortality; while its porticos sparkle with the diadems of appreciative thought and perception.

A HINT TO THE INEXPERIENCED.

It is a sad thing to come to death with debts unpaid, wrongs unavenged, favors unreturned, and life unfinished. It is bad to have taken on responsibilities which were thought to be light but proved to be heavy.

The happiest man is he who grasps no more of this world than he can hold—simple, well-earned living, one love, a healthy family—a father sitting by a spring with his family around him; his mind contented, and his life as pure as the stream from its constant fountain in the rock, which neither freshets nor drouths affect. This is a happy picture with a solid background.

Second love may be all that love CAN be, but the remembrance of the first will throw a shadow over the household, and will be a skeleton in the closet that will grin through the darkness at your grief.

Second and third marriages may be for the best, but LOVE never occurs but once.

Dear young people, do not enter the dark shadows of middle life without a light. Though in this age there are lights of

lightning flashing from a dangerous sky, the thickest darkness settles over the precipitous places in a dangerous road.

If the balance of character be kept through middle age, we may easily make the turn on the rugged road of life and gently decline to the valleys of a green old age, and, with debts all paid, wrongs avenged, obligations met and life finished, gently close our eyes, and sweetly slumber in the shadows of death, and open them on worlds of surprising beauty.

The foundation of intellectual and moral life is in social life. Let this be poorly laid or the rocky base shattered, and the moral and intellectual superstructure will be racked, tottering, heartless and cold as an old barn.

Take the advice from those who have made the failures and know; for the man who has made the most failures, can tell you best how they occur.

HOME ADVICE ON HEALTH.

VALUABLE THOUGHTS FROM THE INDIAN MEDICINE MAN, OF KIRKWOOD, ILLINOIS.

When we mix yeast, flour and water together, fermentation occurs. What is fermentation? A species of rot. Where there is fermentation there is chemical change and destruction going on. Where food is giving up the good spirit of nutrition and life, the evil spirit of fermentation and decay appears. When bread is raised as fermented with yeast, much of its strength is destroyed. Fermentation takes place in the stomach, but the life which is driven out of the food there is taken up by the system.

But why do we ferment it with yeast, and drive its best life into the air, and then eat the debris—the refuse of nature? Light bread and light blood are the results of the scientific discoveries of the white man. Why not learn a lesson from the poor ignorant Indian? He mixes his flour and water together—no yeast or salt—spreads it on some flat stones, before the fire and bakes his coniche. It is sweet, good, and strengthening. It is easily prepared; it is natural; it challenges the white cook of civilization for a wholesome diet. No wonder white people are sick when they keep their brains in a turmoil of confusion, inventing something to destroy their victuals and health.

"But," you ask, "can you bake bread in that way?" Yes. Mix the flour and water together in a stiff dough, spread it in thin layers on the pan, putting a very little grease on the pan to prevent it from sticking on the bottom, cover it over with something, and bake it slow. The steam which arises works through the bread and makes it sweet. Heat makes bread volatile—that is, causes it to escape into the air, and the best particles go first. Shut them up, keep them in, and they will go back to the bread.

When you cook roasting-ears you take off the husks. The Indian would put them in the coals husks and all, and thousands of white people have never eaten a dish of corn that could compare with this. Few people have ever eaten any good corn.

When you cook your potatoes and vegetables you peel them. What nonsense! The best flavor is in the peelings. You take the best out of everything in the cooking. You even peel your wheat and corn. If your cooks can't spoil everything just right you discharge them. When the Indian cooks his topekas he never breaks the skin. The white man knows he must not break the skin of beets, but the idea applied to other vegetables is too natural for him to indorse. If everything is not prepared very unnaturally, it will not spoil his health just to suit his nice taste.

When an Indian cooks a fowl he daubs it over with clay, leaving the feathers on. All the fine inventions to spoil victuals cannot produce a sweeter meat than this simple process of cooking. But you say it is dirty. No, sir, it is clean. Nothing is more cleansing than clay. It draws out poison. Fresh earth destroys filth, takes the poison out of sores, snake bites, etc., takes the poison out of the flesh and blood. If children were raised to play in the fresh earth, and to wash it off in the fresh showers and brooks, and to eat more flowers and barks and less candies and cakes, they would be clean. I do not mean on the outside of the body, but through the body. They would not be peevish; they would not be so sickly; they would not burst out into the passions and forms of men and women while they are children; they would not die early; they would not be full of scrofula, breaking out eruptions, abscesses and tumors. They would not have gout, rheumatism, apoplexy, dyspepsia, paralysis, consumption, and a score of unmentionable disorders which follow the tracks of the white man wherever he comes in contact with the civilized race. The white man

boasts of his cleanliness, but our state of civilization covers up filth enough in one town or city to disgust the most filthy of all tribes—the Digger Indians. Not the filth of foul air alone, but the filth of rotten teeth and tissues and decaying constitutions, which runs in the veins of the white race and pollutes every branch of fashionable society.

Before the inhabitants of the Sandwich Islands became civilized by the powder and ball of the white man, they were happy and healthy. They lived in close contact with the fresh earth, their cookery was plain. Their physicians knew nothing of medicine but leaves and bark and roots and flowers, and earth and fire and water; but their practical knowledge of these was better than that which has ever been attained by any white man whose memory is burdened with a lot of Latin names. But, alas! alas! they have been reformed. When the white reformer first shot them to get their beautiful country, and to convince them of their need of civilization and love of gold, their wounds healed up quickly because their blood had been kept pure by natural living, and no mercurial or other mineral medicine had ever tainted their constitutions.

But how is it now? The white man brought them his civilization, his guns, his Bibles, his fine victuals and houses, his whiskey, his loathsome diseases, his fine physicians and their unnatural kind of life. Their healing balms from the flowers and herbs are supplanted by the unnatural drugs of the higher school of civilization, and syphilis and other diseases introduced by the white man's civilization now threaten the total depopulation of the island; and I have seen similar treatment of the Indians, and the need of Indian missionaries among the whites to teach them how to cook, how to breathe, how to cure themselves when sick, as the Indians do.

The white man does not cook his meat right. They say that bread is the staff of life—meat is the crutches. It is a very wholesome diet when cooked right. We need more in cold weather than in warm, but we do not need any of it if it is not cooked right. But civilized people need enlightenment. When I see the scientific white man cook meats and other things, I feel as though the Indians ought to send more missionaries among them.

How do you cook meat? You cook it in a hurry, of course; that is the way you do everything. You have so many theories and so little practice, and life is so short in civilized countries, and the vanity to excel your neighbors in the great variety of things you have to put on you is so great, that the masses fret and worry from the cradle to the grave, and common sense and good health are unfashionable. So, of course, you may have your meat cooked long and hard enough to spoil it, or you might be thought to be like the ignorant Indian you read about.

So put your meat into a skillet and fry it, or dry it up on one side, and then crisp it upon the other side, and when the main portion of the juice is out of it, and when it is about as tough and hard as buckskin and as dry as chips, it is done. Then you try to eat it. You get some of it worried down the best way you can. Into the stomach it goes, about as tough as it ever was. Well, it takes so much saliva in the great effort which nature makes to assist you to get that great chunk into a digestible form before it falls into that unfortunate stomach of yours, that by the time you come to the next little batch you are out of saliva, and have to wash it down with tea or coffee. What effect has this? Another work for your poor stomach, and something more that won't make blood.

Now you have two things in your stomach, and what are they good for? The meat has been spoiled in cooking. The albumen and fibrine (chief constituents) have been destroyed. The great heat of the fire has coagulated the albumen and dried up the fibrine. They are so hard that the stomach can't digest them, and if it could, the best properties have been evaporated, and the cook who breathed the escaping particles in the air had better victuals than those who eat the cracklings. This kind of cooking is both wasteful and unhealthful. The meat cannot be digested because too dry, and if it could be digested it would give no strength to the body, because the strength has been wasted in the cooking.

The tea is of no use, because there is nothing in it to make blood. It only increases excitability, and diminishes the strength. It has a tanning property, and dries and tans the coating of the stomach, and every pore and tissue, even the surface of the skin, so that tea drunkards have a tanned, dry, yellow skin, and a nervous and irritable condition of the system. Add Pasque balsam to Blackfoot, and use Indian Herbal bath to cure the results. I have not room here to tell all the reasons why tea or coffee or anything else should not be used at meals, but the reason why people who follow my rules of health and purify the blood and apply my tonic bath, have good complexions, is because such conditions of the system are entirely overcome.

When you cook your meat you should broil it, and have it rare, so that the juice is all retained. It is then very tender, and can be pulled apart with the fork. There is no such thing as tough meat; it is all in the cooking. Meat must be cooked but very little to make it taste sweet, be easily chewed and digested. When there is biliousness, cook the meat over the flame, and let the grease drop into the fire; however do not cook it so much that the red juice is dried out, or the albumen be coagulated with the heat. Fat pork is never fit to eat except in very cold weather, and then only when the persons are exercising in the open air. All persons who live in warm houses, breathe impure air, and eat fat meat, must sooner or later become sickly.

To show the effect of the use of fat meat and living in unventilated houses, I will give a brief physiological explanation of it:

When the blood is thrown into the lungs to be aired and purified, it throws off its carbonic acid gas, and takes in oxygen which changes it from a dark to a red color. There is in the lungs a very thin, fine membranous partition between the little cells filled with air and the vessels of blood which will hold blood, but the gases pass through. The air breathed in is principally composed of oxygen (also a gas) which is traded to the blood for its surplus of carbonic acid gas, which the air on the lungs takes on in proportion as it gives its enlivening and tonicing oxygen to the blood.

The air in the lungs now laden with this stupefying and poisonous gas, is breathed out of the system. The more oxygen there is in the air we breathe, the more of this poisonous gas in the blood will be disposed of, and the redder, and purer and stronger will the blood be.

The air that is breathed out of the lungs is not fit to be breathed in again, and we must bear in mind that we soon breathe an unventilated room full of it. From this the reader will see that it is very unhealthful to breathe the air of other persons. The union of these gases is necessary to produce heat, and they are both necessary to life.

Wood and coal contain carbon, and their burning also requires and consumes the oxygen in the room. Therefore, persons warming themselves by proper clothing and exercise in the open air, are healthier than they would be if they warmed themselves with artificial heat in a close room.

A great many kinds of food contain much carbon; fat is almost clear carbon, and will produce a large per cent of carbon and carbonic gas in the blood. Hence, if there is not sufficient oxygen in the air to neutralize the carbonic gas—if the air is not pure and fresh and strong—the blood will retain too much of this deadening, diseasing poison (for it is poison when over-abundant), which is carried through the system and deposited in the tissues of the body. When this over-stock of carbon is on hand in the system, and the pure air strikes us and we breathe it, it produces heat in the system in the same way it produces fire in the stove. So much carbon as has not been burnt up by degrees in the system for the natural warmth of the body, now comes in contact with sufficient oxygen to set it on fire (or neutralize it) at once, and we call it a cold, which is really a fever burning in every vein and capillary of the organization.

If we were constantly in the open air, this would seldom occur. We often destroy our health by taking what we call good care of ourselves. Those unfortunate children who are

kept in-doors whenever the weather is damp or cold and given warm food and drink, are the first victims of contagious and constitutional diseases.

When animal flesh is decaying, nature sends scavengers, such as hogs, buzzards, bugs, lice, worms, and animalculæ, to eat up filth. Just so nature sends diseases to consume the greatest of all, the constitutional filth which is plentifully found in glittering palaces, and decorated with jewels and covered with broadcloth. For this kind of filth there is but one truly effective antiseptic, which is a practical knowledge of the natural mode of living, and how to use medicine as a remedy rather than as a cure. You will learn much more in my larger medical work on Herbs and Hygeine; and you will learn a great deal away from the novelty of civilization—away from the solitude of the multitude and the crowded cathedral and hippodrome. Learn it from the fields and woodlands, from the plains and mountain heights; learn it from the rootlets and shrubs, and the balm of a thousand flowers; learn it from the leaves and waters, from the earth, and sun and stars. Let the sky be your great tent, whose canvas glitters with the light of other worlds. Let the landscape be your floor, whose green carpet is woven with the threads of healing balms and a thousand golden strains of the herbs of life.

J. G. GILFILLAN,

INDIAN MEDICINE LODGE, KIRKWOOD, ILLINOIS.

PRACTICE AND THEORY.

MR. GILFILLAN HAS TESTED THE ILLINOIS MEDICAL LAWS.

EXAMINED BY NINE GRAND JURIES, HE OVERCOMES PREJUDICE AND SUCCESSFULLY HEALS THE AFFLICTED.

From the Monmouth Review of Aug 16, 1887.

(Monmouth is eight miles from Kirkwood.)

The phenomenal growth of the Indian Medicinal Lodge at Kirkwood, under the management of Messrs. J. G. Gilfillan and Kampen, has attracted the attention of the State Board of Health, as well as those suffering from the many ills of nature, and from the fact that the institution is a feature in the growth of our neighboring village, it was decided to give our readers what we might learn concerning the men and the "home of the sick" that is conducted by them. A portrait of Mr. Gilfillan is given in connection with this article. Having been among the Indians, his personal appearance remains that of the typical frontiersman. Aside from the eccentricity of dress and the long flowing locks, Mr. Gilfillan possesses a mild blue eye that in tenderness and deep color is not excelled in the optic of the most tender and humane lady in the land. Mr. Gilfillan is held in high regard by his townspeople, and the village would feel the loss greatly should he be compelled to seek another field in which to operate. His location in Kirkwood, he says he desires to make permanent, and the investments he has made there strengthen the faith of the citizens in his permanency. The assistants employed by the firm now number about a dozen, they being occupied in gathering herbs, compounding the medicines, and attending and nursing the sick.

When the reporter entered the office of the sanitarium there were ten persons awaiting their turn to consult Mr. Gilfillan, and it was some time before he could give us his attention. The following was learned in the course of the afternoon after many interruptions, during which the medicine man gave his attention to numerous callers, uttering encouraging words to the suffering, and directing his numerous subordinates.

"Mr. Gilfillan, a number of readers of the *Review* have asked us what defense you would make, should the State Board of Health move against you as is rumored they intend to, and for the purpose of appraising them authoritatively, I am assigned to interview you."

"Well," and a slight, pleasing smile played across the features of the alleviator of suffering, "I do not usually cross bridges before I get to them nor borrow trouble on account of anticipated obstacles. I have already met prosecution at the hands of those who are too weak to protect themselves, and who thought the laws of Illinois were being violated by me, yet I am a free man, without ever having been convicted."

"How long have you been engaged in healing the sick?"

"Ten years. I began as an herb-picker among the Indians in the Indian Territory. In my practice now, I do not use anything excepting nature's vegetable healing properties extracted from plants that are free to all mankind. I have gradually learned what I know, being self-made, and have applied myself as studiously as the most learned medical man in the land. At first I treated for ague, and found that it could be cured without quinine, the remedy used not leaving in the system the injurious germs that quinine does. Then I treated fevers, partial paralysis, rheumatism, etc., and gradually systematized my treatment, adhering at all times to the Indian practice."

"When did you first come to Illinois? Since the operation of the present laws regarding the practice of medicines?"

"Yes; I came here about five years ago, locating first at Centralia, where I remained about three years. At first I did not visit the sick, because there had been no attack on me and I did not have the heart to drive the savages off their last reservation. It was not until complaint had been made to the grand jury, that I went to the sick bed. My arrest was effected at Gladstone, in Henderson County. I had been arranging medicine for the relief of a number of people, among them Carry Tolman, the druggist of that village, and had extracted a number of teeth for him. By the way, Mr. Tolman's mother is now in this house for treatment. I was permitted to go after my arrest, Mr. Tolman going security on my bond, and I removed to Kirkwood. The suit against me was brought under the law prohibiting the practice of medicine in Illinois without a diploma. The case was tried last fall before Judge Rice, of Oquawka. My attorney was Judge Sympson. The court was unable to find a parallel case to assist it in giving instructions to the jury; but the verdict was 'not guilty.' I do not think the jury entertained any prejudice against me, but I believe I would have been convicted had the case gone to the jury the first day, for it appeared that the letter of the law had been violated, if not the spirit of the law. That section has been repealed, and I believe my case had a good deal to do with it. None of my witnesses were sworn. The State's witnesses were my patients. From a moral standpoint I have always believed I had the right to make my own profession. I have read the lives of many great men who have done this. I have no college nor board of health to thank for my position, and do not hold them responsible, nor do I feel responsible to them."

"Do you know anything of the transactions of the Warren County grand jury regarding you?"

"Yes, sir, a little. A number of witnesses have given their testimony, but no indictment has been made. Among the witnesses was Mr. Tubbs, cashier of the Kirkwood bank. It is quite well known that he has traveled and been treated in various parts of the United States, but until he came to me none of the treatments gave him any relief. His testimony was a flattering recommendation, I am told."

"Have you personally met any of the State Board of Health?"

"No; and I am led to believe they are not all successful practitioners, or they would not be giving their time to politics; nor are they necessarily popular, as they do not depend on their position by election. That they are not fair in all their statements, is conclusive. They state in their reports that the Indians know nothing of the remedial properties of herbs. Everybody would thereby judge that the State Board of Health is not posted in

history. The authors of the regular school of medicine have always recognized the fact of the Indians supremacy in these things, and why should the State Board of Health declare otherwise? There are many points that could be shown them that would enlighten. It is evident that the Board is inclined to exert more authority than is given them. The laws provide that for \$100 per month license shall be granted to sell medicines in this State; yet the Board of Health have resolved not to issue license to any one. Had it been the intention to prohibit, the Legislature would undoubtedly not have provided for a license. Their action, of course, has driven many from the State, yet I hold that any one who would run from them has a poor medicine, and the fleeing shows a lack of stability. I do not think the profession of medicine at large ask for so much protection, and I know that the better class does not ask it. Men are willing that merit shall be the test. The weak are asking this protection, and it is a profession in which weak men should not engage, but should step aside. The State Board of Health has more power than any other profession or body of men. Before the present law applied, they had more power than reasonable men would ask. Our teachers are required to have certificates before they can draw public moneys. To be paid by the State they must be qualified by the State, which is right. Any individual may teach, though. The individual may receive a fair compensation, and no further advantage is asked. The doctors with certificates from the State Board of Health have the power to set their own price and collect it, even before the visit is made. This is an advantage not granted the individual. Men who would enter a contest for fairness would not ask such an advantage over men not college bred. Their interpretation of the present laws is having a tendency to make a monopoly of the profession. If allowed to stand, the poor must go without attendance, or the doctors' bills be paid from the public treasuries, and the rich might be kept sick till poor, or choose between death or doctor. If I visit the poor I must do it out of my own pocket. Honorable and free competition in anything has the tendency to make it better. With competition the harder we will work, better medicines will be provided, and closer attention will be given to the sick. The more competition we have the greater will be our development; new ideas will be grasped, and we will become more intelligent."

"Have you ever made overtures for a certificate to practice?"

"No, I do not think it safe to be examined by the board. They have been educated in an entirely different school from the one I have. My school was the woods. They could not examine me there. I wouldn't feel honored to carry their certificate in my pocket. I have no intention to ask them to prosecute my profession. I hold that no law can annul a civil contract, except it be proven that it is injurious, a nuisance or dangerous to the community. I am conscientious in my practice, not claiming to be an M. D. with a diploma, yet give value received, and ask no assistance to collect what may be right, and certainly shall not ask the board to succeed with the disadvantages under which I work.

"I would like to say this to the State Board of Health: If I am of enough importance to be recognized by them in a legal point of view, and it appears I am, I would not object to meet them personally and if I do not as properly diagnose any case brought before me at sight, and as successfully treat the same, I will acknowledge my inability to compete with them. If they are desirous I quit the State, I will consent upon the fulfillment of this proposition: If they will secure the signatures of ten per cent of those I have examined and treated, asking me to abandon my undertaking, I will do it. This is a people's country, and all are privileged to raise to the top, and I am trying for that place, and my patients alone can put me down. I deem the laws as sought to be enforced by the State Board of Health, as un-American, and unconstitutional! If such laws had been enacted for the other professions there would have been no Dr. Franklin, no Abraham Lincoln, and no Edison.

"Now I will give you the best answer I can to your first question. I regard it a poor policy of war to place my plan of operations before my enemy. But to my friends I will

state, and stake my business, reputation, last dollar, and all on the statement that I will carry my business on, and move it *must*, in full compliance with law. If I run away or call for protection I would be a quack and a coward. If such trifles could kill me, I would never have learned my business. I would never have been here. If I am ever shot with such *small* guns, I will feel insulted; but with respect for myself and the good of the sick, I will not notice it."

Mr. Gilfillan escorted the reporter through the "home of the sick," in which there were some ten lying on beds of sickness, and throughout the halls and in other rooms were a dozen or more in various stages of convalescence. The majority of cases treated by Mr. Gilfillan and his partner, Mr. Kampen, who is a young man raised under the eye of the head of this successful institution, are chronic cases of long standing; patients whose cases had been declared hopeless by the physicians who had formerly treated them. All expressed themselves very hopeful, and were quite emphatic in declaring that this Indian medicine man had given them more relief than they had experienced for years, and they said more than they had hoped for. The rooms are all clean and airy, and there is a cheerfulness prevailing the atmosphere which dissipates despondency.

While visiting the laboratory, which is in a building to the south of the two large houses in which are the afflicted people, Mr. Gilfillan said:

"About one-half of all the herbs used by us is gathered by us individually, and from that of our own gathering do we have the best specific results. All our medicines are manufactured in this building. The greatest difficulty we find is to overcome the power of morphine, which has been used by so many who come to us. There is no curative power in morphine, and there is no specific substitute for it. One case where the patient was using ten doses of morphine per day was successfully overcome in this institution, and the disease of the patient successfully treated afterward."

J. G. GILFILLAN.

THE FAMOUS ILLINOIS MEDICAL OUTLAW, KIRKWOOD, ILLINOIS.

From the Des Moines Medical Liberator, Aug 1, 1887:

This courageous, eccentric and conscientious medicine man is no dude or myth, but a brave, manly man, uncompromisingly opposed to oppression and wrong, and dares to defy the would-be medical monopolists whom he has vanquished in nine legal contests, and will welcome them to the tenth. He prides himself upon a hard-earned medical reputation and income no class legislation shall rob him of. One of his serviceable eccentricities is instantaneous diagnosis at sight—a most remarkable gift.

Another queer caper of his is his prodigality to the poor. He has a princely income, and spends it like a prince. He and his assistants were so very busy caring for those who arrived on our train and preparing for those expected on the incoming train, that we had no time to interview him, so had to glean such facts as could be picked up here and there about town. Fortunately we fell in with a gentleman—one of considerable wealth, acquaintance and influence, who having been on the grand jury, and learning of the *League and Liberator* disclosed something rich, showing how fully Dr. Gilfillan is entrenched in the grateful hearts of most of the best citizens at, near and far from Kirkwood. For four consecutive terms the one-horse doctors had vainly importuned the grand jury to find a bill against their giant rival. The fifth and last term it was determined to catch him sure, as his irksome success was growing intolerable. So they mustered their forces and marched them up to be examined, but their chief witness, the cashier of the

bank of which our informant was director, was yet to be heard. His testimony, it was recognized on all sides, would be potential. He was ushered in and requested to tell his story. And he did. Briefly in substance he referred to his previous illness, a fact they too well knew, the time and money spent at Chicago among the big M. D's. : also at New Orleans, and how he returned nothing bettered. "Upon the urgent request of friends, I cast prejudice aside and consulted our 'quack' medicine man, and to-day I am well ; and, gentlemen of the Grand Jury, if you or any in your family are ill, I recommend you to try him." And that's the way they indicted him. The doctors' villainous plot against the man of stupendous superiority caved in with the weight of its own witness. In concluding the bank director added : "This leaked out and has turned the scale of public sentiment for the medicine man and against the M. D's. Even I had regarded him as a 'quack.' He is now our family physician and successful, too. That," said he, "is my daughter waiting her turn for treatment. Dr. G. now has more practice than all the rest put together. He is candid, thorough, and quite successful, and commands the respect and confidence of all but the M. D's.—mad doctors—in spite of his peculiarities."

Interpreted "Wabashoneeah" means a great root and herb digger.

From the Bigsville News, Sept. 21, 1887 :

(Bigsville is six miles from Kirkwood.)

We suppose the State Board of Health will rear on its hind legs and howl like a lot of coyotes as soon as they hear of the latest piece of "unprofessional conduct" by the celebrated Indian Healer, Dr. Gilfillan. When William Killalea was taken to Kirkwood a purse of ten dollars was made up and sent to Dr. Gilfillan to pay him for his services in part. The doctor did all he could do but the case was beyond human aid, and when William died, Dr. Gilfillan bought a coffin and a suit of clothes for the remains, and sent them home at his own expense. More than this, he gave the widow the ten dollars that had been sent to him to treat the case. The diploma doctors would have let the remains rot before they would have coffined them or bought them a suit ; the birds of the air would have flown away with the remains before they would have hired a conveyance to send them home ; and a good many diploma doctors who are in good odor with the board of health would have served an injunction on the remains for more fees, instead of giving up what might have been already paid them. The Indian doctor is very unprofessional—very.

From the Bigsville News, Sept. 28, 1887 :

The Gladstone correspondent (a physician of G.), of the Oquawka papers takes the *News* to task for its notice of the Indian doctor, and says if it had known the FACTS the eulogy might not have been so flowery. Yes, but it would. The matter of a few dollars either one way or the other counts for nothing ; the principles which prompted the act was what we were praising, and they remain the same. Gladstone says he knows quite unassuming doctors who have given away thousands of dollars in charity. He is no doubt correct, but he cannot tell us of any latter-day doctor who has matriculated inside of ten days from the time he tackled the college at an expense of fifty dollars or such a matter, who ever gave away 1,000 cents ; no, nor 1,000 mills. Come, now ; be honest. You KNOW the Indian doctor is a successful, kind-hearted and sympathetic practitioner, who is doing lots of good both in practice and precept.

If the State Board of Health would hump itself and hustle around after the diploma surgeons who "set" broken collar-bones in such a skillfully artistic manner that weeks after it was due to be knit a Chicago surgeon discovers that it was NOT SET AT ALL, instead of monkeying around trying to "do" the Indian doctor, who, without using a diploma manages to cure ninety per cent of his patients ; the good people of the State of Illinois would have a slight reason to believe that said aristocrat and autocratic conglomeration was trying to earn its salary.

DR. RAUCH IN BAD LUCK.

FAILING TO SECURE THE CONVICTION OF UNLICENSED
MEDICINE MEN AT CARTHAGE.

From the Chicago Herald, March 15, 1888.

CARTHAGE, Hancock County, Ill., March 14.—Dr. Rauch, secretary of the State Board of Health, came out of his fight with J. G. Gilfillan and J. W. Gray, of this place, in bad condition. These men are operating a sanitarium in Kirkwood. As they have no license to practice medicine, Dr. Rauch has been on their trail for some time. They were first prosecuted before a justice of the peace here, but public sympathy was in their favor and they were acquitted. Then Dr. Rauch appealed to the Circuit Court, and for three days the case was on trial. The jury, after being out seventy-two hours, failed to agree. Dr. Rauch says if he does not get a conviction next time, he will take the case to the Supreme Court. The trials have excited great interest among the people all over this section, and it is not thought that a jury can be secured that will convict the medicine men.

THE CHAMPION.

THE OFFICIAL PAPER OF THE CHOCTAW NATION.

ATOKA, IND. TER., Nov. 14, 1885.—Dr. J. G. Gilfillan, the herbal specialist, is visiting the Choctaw-Nation in search of certain plants and roots, whose peculiar curative properties are well-known to the native medicine men. These indigenous remedies he will use in his practice with the pale-faces of Illinois. Dr. Gilfillan is not an entire stranger with the Choctaws. He has been with them heretofore on missions similar to the present. His genial, kindly nature makes friends to himself wherever he may be. He is receiving every assistance and courtesy from the Choctaw citizens and residents.

SHOT THROUGH THE HEART.

EXTRACT FROM THE FULL PARTICULARS OF THE EXECU-
TION BY SHOOTING OF ANDERSON BURRIS, A CHOCTAW
INDIAN, FOR THE MURDER OF HIS WIFE.A TRUE ACCOUNT BY THE CHAMPION'S CORRESPONDENT, AN EYE-
WITNESS.

From the Champion, official paper of the Choctaw Nation:

ATOKA, IND. TER., Nov. 23, 1885.—On Wednesday afternoon, November 11, Anderson Burris was brought to Atoka by Deputy Sheriff Roberts, and delivered to Sheriff Hare.

On Thursday morning the prisoner, in charge of the sheriff and guard, accompanied by Dr. J. G. Gilfillan and the *Champion* correspondent, Mr. Joseph M. Broun, started from Atoka and traveled that day some thirty miles toward the place of execution.

Friday, the 13th, at nine a. m., the party moved some three miles to the place of execution, the Court Grounds of Pushmataha District. The Court Grounds are distinguished from the surrounding woods only by the falling remains of last summer's arbors. No sign of human habitation is within sight.

At noon Burris with others ate a lunch, all basking in the glorious sunshine of an Indian summer perfect day, Dr. Gilfillan, in his long hair, broad-brimmed hat and buckskin shirt, seeming a natural part of the weird, picturesque scene. In all not more than twenty persons were present at the execution, and not amongst them a minister of the Gospel, or a woman or a child. There was a marked absence in this small assembly of Indians of that cruel curiosity which elsewhere large crowds of more favored people display in witnessing the horrors attended upon capital punishment.

At half-past one o'clock the Judge's order was read to Burris, and he was told to prepare for his death. He calmly repeated his willingness to die. He took his executioner, Deputy Sheriff Roberts, aside and talked to him privately for a few moments. He then faced the spectators and prayed aloud in the Choctaw language. At his signal each one present, then in turn, grasps the doomed man's hand in final adieu. The ceremony is most sad, affecting and impressive. Tears fall from the eyes of rude, strong men as they take the proffered, steady hand of the man about to die; there is not one so calm and self-possessed as himself. He is led by the officers under the very tree under which he was sentenced by Judge Vinson last August. With his own hands, assisted by the officers, he removes his new white shirt, and pins back his undershirt, exposing his naked breast. A spot just over the heart is blackened with charcoal. Kneeling upon a blanket spread at his feet, his eyes are blindfolded. His right hand is firmly held by Sheriff Hare, and his left hand by Deputy Carns. His arms are extended laterally by these two officers pulling gently one against the other, thus steadying Burris in his kneeling posture. His head is erect, facing his executioner, and no tremor or emotion in body or countenance is perceptible. Deputy Roberts slightly turns the shoulders so that the black mark over the heart may better suit his aim. He then steps back some eight paces, picks up his Winchester rifle, aims, fires. Burris drops forward with a groan. [The rifle with which he was shot now belongs to Dr. Gilfillan.] He breathes heavily twice, stretches his limbs, quivers and dies. The Indian execution was as quick and painless to the victim, and as orderly and impressive to the spectators, as any hanging could be. He was shot at seven minutes before two o'clock, by the sheriff's watch. The body was placed in a wagon and hauled about one-half a mile to Teok Hali, the camp-meeting ground, where it was properly laid out and left in charge of Deputy Carns for burial.

Pistokcha witnessed the execution, and assisted in handling the body. It will be recollected that he also was sentenced for murder at the same court at which Burris was sentenced. Pistokcha's case is now on appeal before the Supreme Court, and will be considered next April.

It is worthy of note that this case of the Choctaw Nation vs. Anderson Burris, was Indian in every particular—Indian judges, jurors, lawyers, clerks, sheriffs, parties and witnesses; and it seems to have been conducted, determined and concluded as fairly and completely as could be desired.

There are few jails in the Choctaw Nation, and prisoners are generally kept, as was Burris, under official guard. Their parole is often taken, and seldom violated. Indians under sentence of death, in many instances, are allowed personal liberty. No one of them ever betrays this confidence, but of his own accord appears for his execution, promptly and proudly.



CHARACTERS IN KANSAS BORDER WAR AND
HEROES OF A COMING CONFLICT.

Come high, come low,
Come friend, come foe,
I'm going to tell in rippling rhyme,
To pass away the dreary time
Of boyhood days and scenes of yore,
Now passed and gone forevermore,
Of when I rambled in the West,
Of when I sang my songs the best;
And when I freest was from grief,
Because my history was brief.
I had not walked life's love-paved way,
Nor learned to love the lover's lay.
If you have trodden in this road

Long listen to my ugly ode,
And long you listen, every one
As through life's ruffled course I run ;
But sang such songs as "Texas Ranger,"
Though to Rio Grande I was a stranger,
I spurred my ponies o'er the mounds
And heard the music of hoarse hounds ;
I left my home on Marmatau,
Before I learned of love or law,
For I was then the wildest lad
That Marmatau or Lath Branch had.
Poor "bleeding Kansas," how she bled,
Poor starving land, how poorly fed.
I never bled, MIGHT have been quiet
But did not like the country's diet.
My kindred people were of worth,
Of noble blood, of native birth ;
But what of that where hunger made
All kinds and colors of one grade.
No matter then what songs I sang,
I was the black sheep of the gang,
But I'm excused for what I done,
For that I was my Father's son.
HE, more romantic than his flock,
Was black sheep (?) to the ANCIENT stock.
And family blood that way will run :
Black sheep father (?) Black-foot son.
My father loved the free and wild,
No sin I'm sure, why not his child ?
He was a man of heart so good
And always in a hopeful mood.
He built his castles in the air
And often had them to repair.

He made his fortunes large and fast,
Which oft were fated not to last.
My Mother's christian heart would swell
With dread of what to us befell;
But kept her faith through storm and blast,
And keeps it yet, though near the last.
A revered relic of that blood
That ne'er could change to modern mood,
Whose love was home, whose hope was God,
Who felt and bore the chastening rod.
I grieve the grief 'twas hers to bear,
When I forsook her heart and care.
But try to stop the river's flow
From Kansas prairie fields of snow,
Or stop the blue-joint grass on fire,
Than stop a boy's wild heart's desire.
Unpleasant memories here no more
But to our tale of days of yore.

'Twas in a new-built building,
'Twas at an hour late,
'Twas on a wild prairie,
In a newly settled State;
'Twas here a crowd had gathered,
A crowd of girls and boys;
And made the night melodious
With a sweet, uneven noise.

Night's darkness was increasing,
Like the darkness of their minds;
It was a double darkness,
Made up of two dense kinds:
The girls then getting lonesome,

Did thus lonely talk :
Of ghosts, maniacs and monsters
That in such darkness flock.

First they're frightened at a footstep,
Then in a moment more
They're frightened at a stranger's
Loud rap upon the door.
The girls are frightened most to death
Each to keep silence holds her breath ;
But the boys are bold and reckless quite,
Yet cool enough to be polite ;
They ope the door and wish to know
Which way the stranger would like to go.

The stranger answered not a word,
It seemed as if he had not heard
The question which the boys had asked
It seemed as if he were amasked.
A blue blanket serving for a cloak,
Was unwrapped before the stranger spoke ;
And when he spoke " Kind folks," he said,
" From my right course I've been misled.

" I ask of you some supper warm,
And shelter from the howling storm.
For all the night I do maintain
We're bound to have cold wind and rain."
" Of course you're welcome, sir ; come in,
But don't consider it a sin
If we ask you what's your name,
Where you're from, and what's your game."

" To tell my name I am not proud ;
It changes when I change my crowd ;

My names are wondrous and queer,
'And I'm from every place but here.'
My name's like tree-toad—color gone.
Takes color like the tree it's on.
In politics—twixt me and you—
To-night I'll do as Romans do."

Here Emma looked as if amazed ;
And Cora seemed a little crazed ;
And John, who was a neighbor's son,
Looked 'round, beholding every one,
While some could see 'twas but a joke,
Yet not a word in answer spoke ;
'Till Em, more of a wit than fool,
And noted much for being cool.
And being not a bit afraid,
In unaffected manner said :
"Perhaps your name is like your shirt—
Needs to be changed and cleansed of dirt.
But if its like what's seen of you,
Its good and clean enough to do.
But Kansas climate, good and nice,
Is not above producing lice."

Here western wit (his better half)
Broke forth in a long and lazy laugh ;
Wherever cheerful laughter blends,
Though e'en in war it will make friends.
Who can produce the laugh at will
And make it ring from hill to hill,
Who can a mirthful smile provoke,
Or, at his will can crack a joke
And fill the hollow air with glee,

No hero HALF so great as he ;
Or make the hearts with fear that ache
To laughter's gleeful chords awake.
Or fill the air with rippling mirth,
No GREATER hero e'er had birth.
No he ro with him will compare,
With shouting boast or weapon bare ;
Whose laugh will make your heart-strings feel
Cold as the point of heartless steel ;
Or makes each nerve and artery still
At each cold gust of laughter shrill,
To push his way through warring bands,
Or hold his claim on border lands.
He'sNOT the he ro that will go
O'er scorching sandsor mountain's snow
To plant the flag or lead the van
Of his poor, helpless fellow man.

He's not the rugged mountaineer, •
His not the woodland or frontier ;
His not the open prairie wide,
His not the field where heroes died ;
His chosen clan—degraded men—
His native haunt some city den.
Thin, cynic lips, and snaky eyes,
A poisonous monster to despise ;
A lip upraised to show the teeth,
A scandal-monger's tongue beneath,
BLACKMAILING SNAKE with human mien,
A nervous, twisting, thievish fiend,
Restless fingers, long and thin,
Which shake your hand and coil again.
Cool, clammy his disgusting skin,

While poisonous fire burns within.
Please keep this character in view,
He may appear before we're through.
But, whate'er the laugh, whate'er about,
Tells the real heart the secret's out.

The contagious laughter then went round,
No fearful notes in the gleeful sound ;
Their horrid thoughts were all expelled,
The fearful monsters too, were quelled ;
For his fine voice in laughter bold
Half his inner life had told,
And the fine features of his face
Showed that his thoughts did not embrace
Malicious means by which, to harm
A group that did as angels charm,
A man whose earnest, honest boldness,
Makes up for all his seeming coldness.

He who at will can love or hate,
He who when friendship, flood or fate,
Writhing, surging and betraying,
And all the world beside dismaying
Stands very calm and self-possessed,
He with cool bravery is blest.
Or, when heart's high goal goes to the brain,
From thence is sent straight back again
Until it's trod the well-known beat
Until the route is known complete,
Till love leaks out in little dribs
And the empty heart plays on the ribs,
Stands all alone without a friend,
No cause to love or to defend.
No love on earth to hold him here,

No sacred home, no kindred dear,
No chance to live were he inclined,
No comrade but his own true mind.
Thus left alone and desolate,
Looks down and smiles upon his fate.

Has hope in death, his mind looks high,
He sees the panoramied sky.
He sees the fertile fields on high
Not far from his so parched and dry.
'Tis but to ramble and to roam
From his lone range and find a home.
Let the gun crash, and let the shot
Leave him alone to be forgot.
And one brave soul goes to the skies,
Yet what had he to sacrifice.
Yes, he is brave, his true heart bold,
His was the kind of blood that told.

But here's a braver man to come—
A man enjoying friends and home;
A braver man for friends to grieve,
For he has greater things to leave.
A greater life goes to the skies—
A greater willing sacrifice.
A braver man put to the test—
A braver man than all the rest;
A greater life, with greater ends,
Who smiles and dies to save his friends.
Where's death and friends—a death betwixt
Quite emulates the crucifix.

No better life can God commend
Than that laid down to save a friend.

Such is the hero I would choose
To guide me through this wandering muse.
No better friend e'er fell the shot,
Who'd volunteer to take his lot.
When seated at the fire-place
A thoughtful look came o'er his face ;
Ten minutes there he sat sedate,
A-looking in the heated grate.
There entered then with glowing cheek,
A modest maid, in manner meek
And gently said in modest mood,
"Kind sir, I have prepared some food ;
And as quite tired you must feel,
Perhaps our 'poor and rustic meal
Will much revive your limbs and mind."
Thus spoke the gentle lady kind.

And let us here not stop to blame
This pretty pet so meek and tame,
If she has charmed a man so strong,
Who'd dare to say the deed was wrong.
Then Frederick asked him for his coat,
Made of the skin of a mountain goat ;
The coat removed exposed to view,
A fine fur blouse so bright and new,
His buskin pants were dyed in blue,
His hat was of a reddish hue ;
His moccasins were trim and neat,
And nicely fitted to his feet ;
A belt he wore around his waist
Well made, and galvanized with taste ;
A knife he carried in a case,
Completely fitted to its place ;

The handle looked—so some one said,
As if he'd often used the blade :
A pair of pistols carried he,
Though holstered, one could plainly see
The glitter of their silvery stocks,
Their smoke-besmeared and powdered locks ;
And thus he was in dress complete,
Though odd, 'twas orderly and neat.

The eve was passed—all's wrapped in sleep,
Thunder tones are strong and deep ;
O'er Kansas prairie, vale and hill
The thunder-bolts prolonged and shrill
Are heard resounding low and loud—
The night-hags riding on each cloud
Symbolic were of war-dog's howling,
There in the nation's tempest prowling,
Who woke a strife whose vengeance run
To war in Eighteen Sixty-one.

The reader here will now recall
Jim Lane, John Brown—the leaders all
Who in early day in Kansas dwelt,
And made their presence sorely felt.
'Twas late at night ere Cora slept ;
She sighed, she murmured, and she wept ;
Then fervent invocations said
And close in Morpheus' arms she laid,
And let her virgin spirit soar
Through mystic realms—to Heaven's shore.
But when she earthward seemed to stroll,
His gallant form was on her soul ;
Her dream then changed—and from afar,
She hears the agonies of war

The sounds of charge and galloping hoof
Kept pace with the pattering on the roof.
And muffled drums far in the West
Kept time and chord with all the rest,
Which beat in dirge the long death-roll
That marked the march of many a soul;
Or troubled dream, then plainer came
The dead, the bleeding and the maim;
In nooks some hid, on cliffs some hung—
The aged, the innocent and young;
Were slain the instant they were found
By those who were for battle bound.
Prophetic theme! There's more to dread,
For now she sees the living dead
Raise from their deep and watery graves,
And frolic on the troubled waves.
Then in her dream so clear and wild
She saw a fleet in wreck up-piled.

To be continued in pamphlet form, or Volume II. of this
work, should it come to your hand.

J. G. GILFILLAN,

Kirkwood, Ill.

Formerly called Boy Poet of the Southwest.

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